THE BIRTH-PRIVILEDGE: OR, Covenant-Holineſſe of Beleevers and their Iſſue in the time of the Goſpel.

TOGETHER With the Right of Infants to Baptiſme.

By *Thomas Blake* M^r of Arts.

PSAL. 127. 3. *Loe, children are an heritage of the Lord.*

ISAIAH 49. 22.

Behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people: and they ſhall bring thy ſons in their arms: and thy daughters ſhall be carried upon their ſhoulders.

ACTS 11. 17.

Foraſmuch then as God gave them the like giſt as he did unto us, who beleeved on the Lord Ieſus Chriſt: what was I that I could withſtand God?

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To his dearly affected and beloved the Bailiffes and Burgeſſes of the antient Borrough of *Tamworth* in the Counties of *Stafford* and *Warwick* together with all the Inhabitants *of the ſaid Pariſh.*

LOud and piercing are the cryes and groanes under the burden of thoſe preſſures which the hand of God hath brought upon his people: *The yoke* of their *tranſgreſſion is bound by his hand, they are wreathed, and come upon* their *neck*: Theſe need not to be preſented to your *eyes* or *eares*. The frequent *changes* which you have ſeen, and *viſits* of men *skilfull to deſtroy*, have given you abundant and wofull experience: yet I account it among one of Gods mighty works that your ſorrowes, by his over-ruling providence, are ſo ſtinted, that the rage of men hath not brought them to a greater height: While you have taſted of *Juſtice*, you are not ſhut out from *mercy and compaſſion:* when I might not ſpeake to you, I have held it my dutie *to ſpeake for you*: In the midſt of all, this muſt be our reſt, *That the Lord of hoſts is with us, the God of Jacob is our refuge*. Having a *Covenant of Grace* to plead, we may ſay as *Iſrael* of old, *See we beſeech thee, we are all thy people*. And as *poſteritie* is not the leaſt of our care, to ſeek *a right way*, as for our *ſelves*, ſo for our *little ones*, that a *generation to come, a people that ſhall be created may praiſe the Lord*: So it is of the greateſt of our comforts, that *poſteritie*, our *little ones*, and thoſe that ſhall be *born*, are bound up of God in the ſame *promiſe*; And that, in one and the ſame plea, we may ſeek to the Throne of Grace, for more then one age at once. When God had ſpoke to *David of his houſe for a great while to come*, revealing it to him,

Ier. 18.20.
Pſal. 46.11.
Iſai. 64.9.
Ezra 8.21.
Pſal. 102.18.

2 Sam. 7. 19, 27. that he would *build him an houſe*; *Therefore hath thy ſervant* (ſaith he) *found in his heart to pray this prayer to thee.* The *promiſe* was the *ground*, on which his prayer was bottom'd. Take off the promiſe of God to your houſes for time to come, and the foundation of your prayers for poſteritie is ſhaken. This was the endevour of ſome among you, *who are of thoſe that lye in wait to deceive*, ſcattering in the *dark* ſuch doctrines that will not beare the *light*; which occaſioned theſe preſent meditations, which you once heard delivered in your eares, and now are preſented with ſome advantage (for more full conſideration) to your eyes: I had encouragements to make them publike, eſpecially by the fruit, with which (through Gods mercy) I have underſtood, they were crowned in a way, that I leaſt expected, and being of right your due, as a free-will offering then tendered I could ſeek no other, nor greater Patron. I am more ambitious of your happineſſe, then the favour of thoſe that are placed higheſt. I have ſerved you for Chriſt a *double apprentiſhip of yeares* almoſt compleat; which time hath ſeemed to ſome to have added more then a *third* to the *yeares of the dayes of my pilgrimage*; This is to me the ſtrongeſt engagement of affections, and ſhall ſo remaine. If there have been but one *new born*, or ſo much as a *cubite* added to the *ſtature* of any towards *the meaſure of the fulneſſe of Chriſt*, I have ſufficient; And having not another Legacie, I muſt *commend* to *you*, or rather *you* unto the *Word of Gods Grace, which is able to build you up, and give you an inheritance among all them which are ſanctified*; ſtill *praying* that the *God of peace, that brought again from the dead our Lord Jeſus Chriſt, the great Shepheard of the ſheep, through the blood of the everlaſting teſtament, make you perfect in all good works, to doe his will, working in you that which is pleaſant in his ſight, through Jeſus Chriſt, to whom be praiſe for ever and ever.* Amen.

And remaining yours in all
bowels of affection,

Thomas Blake.

TO THE
Christian impartiall Reader.

OUR *Respect to Infants in our tender of them to Christ hath been challenged as over-large: The first that appeared on that part to denie their accesse were his own Disciples: The first that stood up for vindication of their right was Christ himselfe: An errour then suppreſt, as soon as conceived, I would we could make like speed with such heterogeneall fancies, that they might prove such untimely births.* Reforming-*times have ever been found this way unhappily fruitfull; In which* Satan *acts the first part, endevouring* evill *in an equall measure to that* good *which he suspects is comming to a Nation. The* pride of man *followes close after: Every one thinkes he must be* doing, *and bring one* stone *at least to the* work, *which if it be not polished in some new way the workman is at losse of all his honour; And the lower he is in place and seemes in parts, the more is his renowne heightened in so great atchievements. This makes way for an argument of an immediate call, and some what like at least to divine Enthusiasmes: which not a few now doe challenge; who being demanded by what* authoritie *they enter upon the work of the* Stewards of the Mysteries of God, *they straight hold forth the* Apostles *for their Presidents, but* the signes of such Apostles *we want in them. When* Paul *had not a calling* from man, *he could produce it from* Jesus Christ, *and when he received it not* from men, nor was taught *it, he could instance in the* Revelation of Jesus Christ: *Which way soever it comes to passe, the work is much retarded,* and the way of truth ill spoken off. *But there is one rule to which we must appeale:* The Law and the Testimonie. *This triall those of immediate and Divine* Call *did not decline, yea* Christ *himself*

Amos 7.14,15. Gal.1.1. Gal. 1.12. 2 Pet.2.2. Isa. 8.20. Acts 17.11.

Iob.5.39. 2 Pet.1.19. *did desire. And* Peter *when he had* a voice from heaven *to give in, yet he esteemed* a word of Prophecy *as* more sure *for his people. And when we give this honour of Covenant-holinesse and Covenant-seals to Infants, there is all reason that we give the world an account of our practise, especially suffering that Affront, which those in the Gospel met with in their tender of Infants. Here is somewhat produced to that end, and left to thy Judicious censure. The Authour hath spared all invective Language, and intreats like dealing from any that differs in opinion. Some will complain of a naked Margin, to which much might be said, The Authour was with books, when it was compiled for the* Pulpit, *but taken from them when it was fitted for the* Presse. *So that use of Marginall References must have put him upon the borrowed copies of others, and a new pains for quotation of Chapter & Page. Besides the quotations desired must either have been* friends, *and so their Evidence would be challenged; or else* Adversaries, *which perhaps might provoke some personall offences and distaste, which the Authour studiously professeth to avoid. We all must* stand or Rom.14.4. fall to our Master, *and this dispute must stand or fall according to* Iohn 12.48. *his* sentence *which is the* Voyce of Scriptures. *If this put no end to the difference, the dispute will be everlasting.* Witnesses *from* Luke 16.31. *the* dead *are in vain mustered, when* Moses and the Prophets, Ephes.2.20. Prophets *and* Apostles *cannot be heard. If by this candle from thence lighted thou seest any thing, to make more clear this title, to thy selfe and posterity, let God have the praise, and the Authour thy prayers.*

THE

THE BIRTH-PRIVILEDGE.

GAL. 2. 15.

We who are Jewes by nature, and not ſinners of the Gentiles.

THis Chapter contains a two-fold Narration of the Apoſtle, 1. Of his journey to Jeruſalem, with the ſeverall occurrents which happened there: brought in by him for the vindication of his Apoſtleſhip, from the firſt to the eleventh verſ. 2. Of his dealing with *Peter* at Antioch, which Narration ſome ſay is continued to the end of the Chapter, others that it is broke off at the ſeventeenth verſe, and in the verſes that follow the Apoſtle doth not relate what he ſaid to *Peter*, but directs his words to the *Galatbians* to whom he writes, which difference I intend not now to examine. My text is within this laſt Narration or report of the Apoſtle. *The Introduction.*

In which obſerve,

1. The occaſion given by *Peter*: *Before that certain came from* James *he did eat with the Gentiles, but when they were come he withdrew, and ſeparated himſelfe.* *Verſe* 12.

2. The Iſſue which followed upon this carriage of his, *And the other Iewes diſſembled likewiſe with him, inſomuch that* Barnabas *alſo was carried away with their diſſimulation.* *Verſe* 13.

3. The Arguments brought for cõviction of *Peter* of this error, which are two, Firſt,

Verſe 14. Firſt, in the fourteenth verſe, *If thou, being a Iew, liveſt after the manner of the Gentiles, and not as doe the Iewes, why compelleſt thou the Gentiles to live as doe the Iewes?* Thus the Argument runs, It is unreaſonable to draw others into a practice, that thou thy ſelfe purpoſely forbeareſt: But thou thy ſelfe keepeſt not the Jewiſh Rites and Ordinances; And therefore it is an unreaſonable, and a blame-worthy practice, by thy example to compell others to their obſervation: yea, thou being a Jew takeſt thy ſelfe to have freedome, unreaſonably then doſt thou draw on others, who were never under any ſuch obligation.

Verſes 15, 16. The ſecond Argument is in the fifteenth and ſixteenth Verſes, *We who are Iewes by nature, and not ſinners of the Gentiles, Knowing that a man is not juſtified by the works of the law, but by the faith of Ieſus Chriſt, even we have beleeved in Ieſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the Law: for by the works of the Law ſhall no fleſh be juſtified:* which is thus inforced: In that way wherein we who are Jewes, with all our birth-priviledges, cannot attain to righteouſneſſe, we may not teach the Gentiles to attain to it: But we who are Jewes by nature, and not ſinners of the Gentiles, cannot this way attain to righteouſneſſe: We know that a man is juſtified by faith, we are compelled to quit the Law, and to cleave to faith without works for juſtification.

The words of the text contain,

Diviſion. { Firſt, the Priviledge of *Peter, Paul, Barnabas*, with the reſt of the Jewes.
{ Secondly, The Character of the *Gentiles*, in oppoſition to the *Iewes*.

As to the full purpoſe, for which the words are brought by the Apoſtle, they have (for the ſenſe of them) their dependance on the words that follow; but ſo farre as they contain the priviledge of the *Iewes*, in oppoſition to, and above the *Gentiles*, ſo farre they are full of themſelves, ſhewing firſt *poſitively*, what himſelf and *Peter* were: *Iewes by nature:* Secondly, *Negatively*, what they were not; *ſinners of the Gentiles.*

Explication. For ſome explication: *Nature* is here taken, not in the proper, but vulgar acceptation, *for birth or deſcent from Anceſtors:* As uſually, in our common phraſe of ſpeech, we ſay men are *naturally Dutch, French, Spaniſh, Iriſh*, when they are ſuch *born and bred*, this Scripture therefore *Camero* cites for one, in which the Apoſtle ſpeaks after the vulgar manner: we have a Scripture paralell with this *Rom.* 11.24. where *Nature*, and *naturall* is only by birth and off-ſpring: *Peter, Paul, Barnabas* were all *naturally Iewes*, born of Jewiſh parents and bred up in the way and Religion of the Jewes: ſuch only *Chriſt* choſe for Apoſtles, being himſelf *a Miniſter of the Circumciſion: Peter* therefore being one of the twelve, muſt neceſſarily be ſuch, *Paul* was ſuch, as we know from his owne mouth, *a Iew, and of the tribe of Benjamin, Barnabas* was ſuch *of the tribe of Levi.* And being ſuch, they enjoyed a priviledge which the *Gentiles* wanted, they were by birth & off-ſpring of a *Nation that is holy:* No Nation *was ſo great as they who had God ſo nigh unto them, who had Statutes and Iudgements ſo righteous.* The Jew had every way *Prerogatives & advantages, but chiefly the Oracles of God: God had not dealt ſo with every Nation:* when other Nations were *without God*, they had *God nigh unto them*, when others were *uncleane*, they were *holy:*

Rom. 15.8. *Act.* 22.3. *Phil.* 3.5. *Act.* 4.36. *Exod.* 19.6. *Deut.* 4.7, 8. *Rom.* 3.1. *Pſal.* 147.20.

This

This great priviledge of birth Gentiles wanted, and ſo were by off-ſpring *ſinners*, as birth renders all ſo they remaine, *unholy* and *uncleane* among the *unholy* and *uncleane*: without any ſuch title to the Covenant of God that thereby they might obtaine any other denomination, they are *dogs* while the people in Covenant are *children*. And by this meanes the ſeeming oppoſition which is betweene this text and that of the Apoſtle *Epheſ.2.3.* is eaſily reconciled; Here the Apoſtle makes *an oppoſition in nature* betweene Jewes and Gentiles; Jewes by nature had a priviledge above Gentiles; there he makes Jew and Gentile *in nature equall*: *We* (ſaith he) *were by nature children of wrath as well as others*, as well as heathens that have no birth-priviledge; *Nature* in that text is not the ſame as *Nature* in this: *Nature there* is taken for the *qualification of nature*, which is equally defiled in Jewes as Gentiles, which is there evidenced in the converſation of the Jewes being (before converſion by grace) the very ſame with the Gentiles: *Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind, and were by nature the children of wrath, even as others.* *Epheſ.2.3.*

Nature here is taken for a *birth-priviledge*, and ſo the Jewes (though in themſelves ſinners) are reputed an holy people, a people by Covenant holy to the Lord: *Nature* ſimply conſidered is ſtained, and renders Jewes and Gentiles equally *ſinners* and obnoxious to Gods wrath, of which Juſtification by faith is an acknowledgement as the Apoſtle here ſhewes, *verſ.17.* But *birth of Jewiſh anceſtors*, of the ſtocke of Iſraell, puts them into a ſelect condition, into the number of a people *holy to the Lord*; Neither is this any contradiction; *Common things* dedicated for holy ſervice and uſe are *holy*, A people by *nature ſinners*, dedicated to the Lord, are for *holy ſervice and uſe*, for the ſervice of the *Lord*, when others are for ſervice of *Idols*; Therefore *Jeruſalem*, a City none of the holieſt for any tranſcendent manners of the Inhabitants thereof, is yet called by the Evangeliſt the *Holy city*, by reaſon of the *temple* and *worſhip* there that were *holy*, and from hence this obſervation followes; *Mat.4.5.*

A people that enjoy Gods Ordinances convey to their Iſſue a priviledge to be reputed of a ſociety that is holy, to be numbred amongſt, not uncleane, but holy perſons. Obſervation.

For proofe, ſee the Covenant of God made with *Abraham*, *I will eſtabliſh my Covnant betweene me and thee, and thy ſeed after thee in their generations, for an everlaſting Covenant, to be a God unto thee and to thy ſeede after thee.* *God is* one party in this Covenant, *Abraham and his poſterity* make the other; theſe in their ſucceeding generations are the people of God, and ſo by *nature* (that is birth priviledge) *holy*. And the Apoſtle ſpeaking of the Iſraelites in his time, ſaith, *To them pertaineth the adoption, and the glory, and the Covenants, the giving of the Law, and the ſervice, and the promiſes.* They were a people in Covenant, having the holy oracles of God they were the ſervants of the great God, and therefore the *glory* above others was theirs. Hence is it that *the Name of God is called upon them* age after age, and not upon any others that joyne not themſelves to them. The *land of their habitation* where they dwelt, and enjoyed this peculiar priviledge is ordinarily *Gen.17.7.* *Rom.9.4.* *Ier.14.9.* *Iſa.63.19.*

Isa 8.8. *Isa.*19.18. *Deut* 14.1,2. *Isa* 64.18. *Rom.* 11.16, 17. *Gen.* 17.12.

ſtiled the *holy land*, being the land of *Immanuel*. And the *language* which they there ſpoke the *holy language* being a marke to diſcerne the *people of God*: The diſtinguiſhing and diſcriminating Epithite given to them was ſtill *holy*: Even all of this *roote* who were *branches* of *Abraham*, *Iſaack*, *Iacob*, all of this *lumpe* whereof *Abraham*, *Iſaack*, *Iacob* were the *firſt fruits*, they peculiarly had this honour to receive *in their fleſh* the ſigne and ſeale of this Covenant, and that in infancy, almoſt as ſoone as borne, being eight dayes old, which was their diſtinction from all others: *Iew* and *Circumciſion*, *Iew* and the *people of God* were ſtill the ſame.

Enlargements.

To adde ſome more ſtrength to this obſervation, take notice of theſe enlargements.

1. A *looſe life* in a parent, who by birth priviledge is of the people of God, doth not diveſt his iſſue of this priviledge, to be of the people of God, but they are, with a *non obſtante*, (notwithſtanding any ſuch vitious wayes of the parent) to be enrolled in this number: For proofe of this, looke upon that act of *Ioſhua*; when the people were got out of the wilderneſſe and were brought into the land of *Canaan*; *The children of* Iſrael *walked forty yeares in the wilderneſſe, till all the people, that were men of Warre, which came out of* Ægypt, *were conſumed, becauſe they obeyed not the voice of the Lord: And the children which he raiſed up in their ſtead, them* Joſhuah *circumciſed, for they were uncircumciſed, they had not circumciſed them in the way*: you ſee what the *fathers* were, yet the *children Ioſhuah* ordered to be circumciſed: concerning their *converſation*, the *parents* were *enemies*, but as touching the *election*, the choyce made of God, the *Iſſue* is to be numbred among the *beloved*: Who had a worſe *father* then *Ioſiah*, yet where was there a better *ſon*, a circumciſed man, who in youth began to ſeeke the God of his father *David*?

Ioſh. 5.6,7. 2 *Chro.* 34.3.

2. *Misbeliefe* in a parent, diveſts not the Iſſue of this birth-priviledge, though the father erre in the faith yet the child is not to be ſhut out of the number of believers: We have, in this particular, our Apoſtle for a preſident: Had misbeliefe in the parent, denuded the child of this priviledge, St *Paul*, had not beene a *Iew by nature*, but an *heretick or ſectary by nature*, being before converſion *a Phariſee, and the ſonne of a Phariſee*: *Scribe* was a name of *office*, but *Phariſee* the name of a *ſect*: and therefore Chriſt warnes to *beware of the leaven*, that is, *of the doctrine of the Phariſees*, as of the *Sadduces*; ſuch was *Pauls* parentage, and yet by deſcent and of-ſpring he is of the people of the *Iewes*.

Acts 23.6. *Acts* 26.5. *Mat.* 16.6,12.

3. *Apoſtaſie* from the faith in an immediate parent, who himſelfe by deſcent was of the people of God, doth not debarre the Iſſue of this priviledge. *Ahaz* was ſuch, yet his poſterity were of the *Iewes*, and not *ſinners of the Gentiles*. *Thou haſt taken thy ſonnes and thy daughters, whom thou haſt borne unto me, and theſe haſt thou ſacrificed unto them. Is this of thy whoredomes a ſmall matter, that thou haſt ſlaine my children, and delivered them, to cauſe them to paſſe through the fire for them?* Theſe men of ſpirituall whoredome, worſhippers of the *Idoll Moloch*, bring forth children to *God*, they make themſelves, *ſinners of the Gentiles*, by their going a whoring from God, and yet their children are *by nature Iewes*, their children *God* doth owne, and calls

2 *Chro.* 28.2,3, 4. *Ezek.* 16.20,21.

calls *his* children. While the parents live within the pale of the Church, that the ſeed may enjoy ſaving Ordinances, they are to be ſo accounted.

4. *Illegitimation of birth*, adulterous copulation in the parents, diveſteth not ſuch Iſſue of this priviledge. *David* had never in that manner ſought in faſting and prayer his childs life, had he beleeved that he muſt not have beene of the ſeed of the Jewes, but the uncircumciſed heathen. *Phares* was of ſuch a birth, yet who bare a greater name and glory in Iſrael then he? and his family? even where the illegitimation of his birth is noted, there the glory of his Race is magnified, which is yet further honoured, in that *Chriſt*, according to the fleſh, was made of his ſeed, That *ſeed of Abraham per Eminentiam* was out of his loynes. *Iephtah*, was indeed driven out by his brethren, but not becauſe that he was not of the ſeed of the *Iewes* and people of God, but becauſe they would not have him to ſhare of the inheritance among them. 4. *Gen.*38.29. *Ruth.*4.18. *Iudg.*11.2.

Reaſons.

1. The maine ground of this, is the great *Charter* of Heaven, which God pleaſes to grant unto thoſe whom he takes, and chooſes to himſelfe upon earth. If a King grant to any ſubject a *perſonall* priviledge, as to keepe his great Seale, to be Lord Treaſurer, this priviledge dyes with him, his poſterity hath nothing to doe with the Seale or Exchequer, unleſſe the Prince finding them qualified, makes a ſecond choice of them, which doth not often happen. But in caſe the priviledge be *perpetuall* and ſucceſſive, and not terminated in the perſon, but the words of the grant rune to them and their heires, then the priviledge remaines to poſterity. *Noblemen* with us, have their *honours*, not for themſelves only, but their Iſſue; and ſome men have Offices, which they call *Offices of inheritance*: And all *Engliſh* ſubjects, have divers *Immunities* and freedomes. Now the great *Charter* of Heaven, runs in the largeſt words, *to them and their ſeed after them, in all generations*. 1. *Gen.*17.7. *Acts* 2.38.

2. This is of the nature of thoſe things, which deſcend from parent to child, from Anceſtors to poſterity; In that *Religion* which is of God, we have here found it, and all other *Religions* doe lay claime to it. 2.

There are thoſe things indeed, which are perſonally inherent in men, and proper to them, ſo that they cannot convey them to their iſſue, there is no deriving of them to others by ſucceſſion, as

1. *Individuall accidents* of the body, wounds, ſcarres or ſingular comelineſſe of feature, theſe are ſo in the parent, that they are not conveyed to their children.
2. *Habits or proper guifts*, whether acquired by paines, or infuſed. The ſonne of a learned man inherits not his fathers guifts. The ſonne of an Artificer is no ſuch Artiſt. The ſonne of a Prophet hath not by vertue of birth the guift of pophecy, nor is the ſonne of a regenerate man, endowed with ſaving grace for that reaſon.

There are on the contrary, thoſe things that paſſe from parent to child, which the parent *by nature or ſpeciall priviledge*, hath power to convey, as

1. *The eſſentiall* or *integrall parts* of a *ſpecies*, with the naturall properties, that doe accompany it, ſo one *bruit beaſt* brings forth another, one *bird* brings forth another, and *man* brings forth one of man-kind.

2. The *priviledges* or *burdens*, which in Family or Nation are hereditary, they are conveyed from parents to posterity, from Ancestors to their Issue: As is the father, so is the child, as respecting these particulars: The child of a *Free-man* with St *Paul* is *free borne:* The child of a *Noble man* is *noble*; The child of a *bond-man* (where servants were wholy their Masters to dispose) is a *bond-man* likewise. So the child, of a *Turke* is a *Turke*; The child of a *Pagan* is a *Pagan*; The child of a *Iew* is a *Iew*; The child of a *Christian* is a *Christian:* As by vertue of the grand *Charter* of Heaven among the people of God, this priviledge doth *descend:* So it is of the nature of those things that are *descendable.*

Acts 22.28.

*Exod.*21.4.

3. 3. The name of *Iew* or *Christian* would not long hold in any family, among any people, if this truth (that there is a generation, according to the flesh, which have this priviledge to be accounted of the people of God) may not be yeelded, but as it is in *trades*, the father is of one, the sonne of another, so we should see it in *religions:* But God provideth for a continuance in succession, from *age* to *age*, from *generation* to *generation*; he keeps them still within Covenant, though many doe degenerate.

Exception. But some say, all this is blowne away at one breath: That the *Iewes* had this priviledge cannot be denied. But this was a priviledge peculiar to the seed of *Abrahams flesh*, and not to the seed of his *faith:* Beleeving *Iewes* had this birthright-priviledge, Beleeving *Christians* have not, they must make profession of their faith before they be accounted among them that be holy.

Satisfaction, 1. In the Negative, the Charter not reversit. I answer, Such a grant God did once vouchsafe by free *Charter* to his people: How can it be made appeare that ever it was *reversit*, or any such *limit* put unto it? The Church of God hath held it in *Fee* by vertue of this *grant* from *Abraham* to this very houre, and there is no word of God to challenge them for usurpation; They that will out us of so long *possession*, must make their *plea* punctuall for our *eviction.*

2. Secondly, Christians can produce *new Covenant-advancing Scriptures*, that Christs comming put them into a better and more comfortable condition then were beleevers in former ages: I would faine have them to produce any one new *Covenant-depressing Scripture*, to shew that we in any case are in a worse or more uncomfortable condition then our fathers.

*Heb.*8.6.

Object. If it be said that though this Birth-priviledge be taken away, yet we are not in a worse condition having it in other more desireable things enlarged.

Answ. Let these then shew when, and where this was taken away, and what was given in lieu and recompence of this *want*, and *greatest discomfort* that can come to a parent, as a parent, to have his Issue expunged out of the number of Gods people who are holy: Let them produce those *Scriptures*, which so difference the *old* and *new* Covenant made with believers, that the one should be *perpetuall*, the other *personall*; That the Covenant with the *Iew* shall transcend the Covenant with *Christians*, as an *Inheritance* for ever exceeds a *Grant* for terme of life: Let them give us an hint of any Reason why this priviledge should belong to the heires of *Abrahams body*, and not to the heires of his *faith*. That reason held forth by some, that Christ should

come

come out of his *loynes* is of no force, it excludes all the tribes out of that priviledge but *Iudah*, when every tribe of Iſrael in this were equall with *Iudah*, every familie of Iudah's tribe but *David's*; And moſt of all, it would have excluded the ſeed of the *Proſelites*, that according to the fleſh were *ſtrangers* to Iſrael, when yet in this priviledge they were *equall*. *Gen.*17.12,13 *Exo.*12.48,49

But not to reſt in *Negatives*, and *Generals*, (though the firſt grant being preſuppoſed, this might abundantly ſatisfie) but to come to ſome *Poſitive* proofes, particularly evincing this priviledge of Chriſtians. 2. In the Affirmative.

The priviledge cotinued.

1. The Apoſtle in time of the new Teſtament, when the Spirit was actually given, propounds this Covenant in as full a *latitude*, and ample *extent*, as ever it was made to *Abraham*, or belonged to the *Iewes*, yea in the like words, as under the old Covenant it was delivered: *Repent, and be baptized every one of you in the Name of Ieſus Chriſt for the remiſſion of ſinnes, and ye ſhall receive the gift of the holy Ghoſt. For the promiſe is unto you, and to your children, and to all that are afarre off, even as many as the Lord our God ſhall call.* I doe not now diſpute the end, why this Covenant is there urged, it is enough for the preſent purpoſe, that ſuch a Covenant yet remaines, and ſo concludes the *promiſe* ſtill to ſtand in its antient *latitude* and *extent*. Had *God* in theſe laſt dayes put this *limit* to it, then the Apoſtle (now the prophecy of the laſt dayes was fulfilled) would not have put this *latitude* upon it. Six Arguments. (1.) *Act.*2.38,39.

2. The Beleevers of the *Gentiles* ſucceed the *Iewes* in the Covenant, *Iewes* were broken off that *Gentiles* might be grafted in; and *Iewes* being broken off *Gentiles* were graffed in for them: And beſide *Scripture-ſilence* of any abridgement of priviledge to the ſucceſſor enjoyed by the predeceſſor, which is a good ground of claime to the ſame, we have further *Evidence* in the ſame place, that it is divolved upon *Gentiles* in as large a way as ever it was enjoyed by *Iewes*: We are now branches of that root by vertue of this inſition; and if the *root* be holy the *branches* are holy, is the Apoſtles argument, and if the *firſt-fruits* be holy, the *lump* is holy. (2.) *Rom.*11.16,17.

Will it be ſaid, that this propoſition is brought by the Apoſtle, to prove a *remaining holineſſe* in the people of the *Iewes*, that they are not ſo *caſt off* but that they ſhall be againe *received*, but intends no proofe of *Holineſſe* in *ſucceſſion* to the *Gentiles*. Obiect.

To this I anſwer, *firſt*, That a propoſition univerſally true may be applyed to all particulars; This poſition is ſuch, and being by the Apoſtle confeſſedly applyed to the *Iewes*, is of equall truth being applyed to the *Gentiles*. Anſw. 1.

Secondly, I ſay, if the *holineſſe* of the *Root* (*Abraham*, *Iſaac*, and *Iacob* receiving the promiſes) be an argument of weight to prove that the whole body of the people of the *Iewes* (were it not for their preſent actuall unbelief) were all *holy*, with a federall holineſſe, and that this their unbeliefe ſhall yet be done away that they may be again (as before) *holineſſe to the Lord*; Then it much more proves that the *Gentiles* remaining in the *Root*, and continuing in the *faith* are univerſally Root and branch holy. 2.

But this with the Apoſtle is an argument of weight, as plainly appears in the Chapter: See *verſ.*28. and 29. *As concerning the Goſpel, they are enemies for your ſakes: but as touching the election they are beloved for the fathers ſakes.*

They were enemies to the Gospel for the Gentiles sake, that *they* might be received, but beloved for their fakes our of whose loynes they issued, and that they shall therefore be again received, is there also demonstrated, seeing *the gifts and calling of God are without repentance.*

Object. Will it be further said, that the Branches, *actually* by faith *engraffed*, are holy, but it doth not follow that these, as a Root, *transmit* any such holinesse to their Issue.

Answ. 1. To this I answer, that the consequence is necessary, first, because the branches of *Ancestors* are the Root of *posteritie*, being made an holy branch; in reference to their issue they now become an holy Root: *Iesse* was a *Isai.* 11. 1. branch of *Abrahams* stock, yet he was the Root of *David* and of *Christ*: A *subordinate* Magistrate is a subject, in reference to his *superior*, yet a man of *authoritie* and command in respect of his *inferiours*: Each man is his fathers *child*, but his childs *father*: So it is here, a *branch* of those that *went before*, is the *root* of those that *follow after.*

2. Secondly, The Apostle hath not at all to deale in that place with a *personall* holinesse, but with an holinesse *derivative* and of succession, the personall holinesse mentioned in the objection, and maintained by the adversaries of this Doctrine, is qualitative and inherent, derived from no other Root then *Christ*; this here, is from *Abraham*, *Isaac*, and *Iacob*, receiving the promises: Either no holinesse at all comes this way to Beleevers, as from *Abrahams* stock, or else it is such as *Abraham* by vertue of the Covenant doth communicate to posteritie.

(3.) 3. The *Grand Birth-priviledge*, by the Jewes enjoyed, is to be an *holy* *Exod.* 19. 6. *Nation*; to have the whole body of their people, as distinguished from others, *Deut.* 14. 1, 2. accounted *holy to the Lord*: This was peculiarly their *honour* from age to age, *Isai.* 61. 18. from generation to generation; But this honour to be a *chosen generation*, *1 Pet.* 2. 9. an *holy Nation*, a *people peculiar* (Phrases as high as ever were given the Jewes) is given to beleeving Christians: Christians therefore in this Birth-priviledge equall the Nation of the Jewes.

Object. Neither will this be avoyded, by affirming that the text in *Peter*, is meant of the Church invisible, the living and lively members of Christ, who are all holy by an *inherent qualitative* holinesse of *sanctification*; So that here is not any *equalizing* of the body of Christians with the Nation of the Jewes, but only an *allusion* to the titles, given the Iewes to advance the Excellencie of regenerate Christians, called according to Gods purpose.

Answ. The contrary to this in the text is cleare: First, by *looking backe* to the words that there precede; It is meant of all those who doe not professedly, with the unbeleeving Iewes, reject Christ Iesus, which will yet more fully appeare by comparing the words of St *Paul*, *Rom.* 9. 32, 33. But all that doe not professedly reject Christ Iesus, are not men called and qualified as before, *Simon Magus* had enough to make him one of this number: Secondly, by *looking forward*, to that which followes in the *Character* which the Apostle *Hos.* 2. 23. (before he ends his description) addes: *Which in times past were not a people, but now are the people of God*; A speech taken from the Prophet, to set out the case of the Gentiles, as it is also by St *Paul* interpreted, *Rom.* 9. 26. But the

the Gentiles, thus called, and of no people made a people, have all a Covenant-holineſſe, and not alwayes holineſſe inherent. The Gentiles are called from *not-covenant*, into *covenant*; from *non-federation*, into *federation*; This is that call, and therefore a call into Covenant: The *Call* of thoſe who are not a people; to be a people of God; is the *call of Nations into Covenant*, Deut. 32.21. Rom.10.19. *I will move them to jealouſie, with thoſe that are not a people, I will provoke them to anger, with a fooliſh Nation:* But this in the text is ſuch a *Call*, and therefore it is the call of a people into Covenant. Deut.32.21. Rom.10.19.

4. If there yet remaine in the boſome of the Church, children *born after the fleſh*, ſo that the diſtinction of *births* as applyed to *Abrahams* ſeed, ſtill hath place among beleeving Chriſtians, And that which fully anſwers to *Circumciſion of the fleſh* remaineth among Chriſtians likewiſe, then it muſt needs follow, that there is in the Church, that priviledge of *birth-holineſſe* ſtill continuing: The *conſequence* is evident, ſeeing the *birth of the fleſh*, where this birth-priviledge is denyed, gives no *Church-intereſt* or title at all; neither doth *Circumciſion of the fleſh*, or that which is paralell with it, evidence any ſuch Intereſt or Title: All ſuch are excluded according to this Tenent, who are of carnall deſcent only, and can claime no other Intereſt. (4.)

This muſt needs be of force with them who affirme, that *Infants* (who formerly were members by vertue of birth-priviledge) *then were deprived and caſt out, when the Iewes Church and State was abrogated, by the comming of Chriſt*, and *planting other Churches, farre different from that of the Iewes in many reſpects*, *That, conſtituted upon nature* (they ſay) *and the naturall ſeed of Abraham. This upon grace, and the ſpirituall ſeed of Abraham; That, therefore termed Iſrael according to the fleſh, and circumciſion of the fleſh; This, Iſrael according to the Spirit, and circumciſion of the heart:* If then there yet remaine, thoſe that are ſtiled; infants of Chriſtians by their own argument, are not rejected, and no ſuch difference between *Iew* and *Chriſtian*, between the State of the Church *then*, and the State of the Church *now*, is to be admitted.

But there yet remaines in the boſome of the Church of Chriſtians, thoſe that have no other title or intereſt then by vertue of birth after the fleſh: This diſtinction of births, which they ſay is abrogated, is of the ſame force and uſe now, as it was when *Abraham* was alive, and that which is full paralell with circumciſion of the fleſh ſtill remaines: The former, namely diſtinction of births, we have from St *Paul: But as then he that was born after the fleſh, perſecuted him that was borne after the Spirit, even ſo it is now.* How is there truth in this aſſertion of the Apoſtle, that *ſo it is now*, if this diſtinction of births, be now *abrogated* and *aboliſhed?* if there be not in the Church of Chriſtians thoſe that have the ſame title, and no other, or more noble then had *Iſhmael?* of whom the Apoſtle is there to be underſtood. Gal. 4.29.

I ſee the exception that will be taken by ſome at the phraſe [*born of the fleſh*] which ſome will interpret not by naturall *deſcent*, but *corruption* of nature. But this can be the exception but of a few of thoſe who are herein adverſaries, ſeeing they beleeve no ſuch corruption of birth in *Iſhmael*, nor any other; Neither indeed were *Abrahams* children ever ſo diſtinguiſhed, by a birth in *corruption*, and a birth in *grace*, being all borne in corruption. Birth of the fleſh. Object.

fleſh here is the ſame as *kinſmen according to the fleſh*, Rom. 9. 3. *and children of the fleſh*, Rom. 9. 8. But there no birth in *corruption*, but a birth of *nature*, and naturall deſcent is only underſtood: Men of no other then a carnall title perſecuted *then*, men that are thus, and no otherwiſe intitled to the number of the people of God take the ſame wayes *now*: Both branches of the diſtinction are therefore ſtill with Chriſtians.

For the latter, namely that which fully anſwers to the circumciſion of the fleſh we have from St *Peter*, who ſpeaking of ſalvation by Baptiſme puts by way of parentheſis this diſtinction, *Not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God*: where, *putting away the filth of the fleſh* is the ſame with the *Circumciſion of the fleſh*, and *the anſwer of a good conſcience towards Gods*, is the ſame with the *circumciſion of the heart*. This diſtinction is therefore ill applyed, when that which is *outward* and of the *fleſh* is only applied to *Iewes*; and that which is *inward*, and of the *heart* only unto *Chriſtians*. The Jewes had that which was *inward*, and of the *heart*, as well as *we*; and we have that which is *outward* and of the *fleſh* as well as *they*: Such doctrine will conclude the whole body of the Jewes without exception under *condemnation*, as having *no holineſſe inward* or *ſpirituall*; and all *Chriſtians* in a like generality in the ſtate of *ſalvation*, as being all *inwardly holy* and *ſpirituall*: we ſhall have neither high way rocky nor thorny ground, but only good ground, good and honeſt hearts among us, if it be circumciſion of the heart, and Iſrael according to the Spirit that alone denominates us Chriſtians.

1 *Pet.* 3. 21.

Deut. 30. 6. *Ier.* 9. 26.

(5.) 5. The ſeed of beleeving parents under the Goſpell, muſt be lookt upon under one member of this diviſion in the text, the Apoſtles diſtinction is full and compleate, either they muſt be accounted of *the people of God* who are *relatively* and *federally* holy, as were Jewes; or elſe out of the number, and under the ſecond head of *unholy* and out of *Covenant*, as were *ſinners of the Gentiles*; a third cannot be aſſigned; the Apoſtles diſtribution may not be challenged. If it be under the firſt head that they are lookt upon, we have what we contend for; If under the ſecond, then the heavy doome of *ſinners, Gentiles, Aliens* is theirs; they are then *without Chriſt*, *without hope*, *without God in the world*, which will be heavy and unwelcome tidings to tender parents, that they bring not forth children (as the Jewes did) *to God*, but to *the god of this world*; that *God* doth not ſay of them (but *Satan* may) *my children*, leaving them in no better condition, then the ſeed of the *Heathen, Pagans, Turks, Infidels*, as is freely confeſſed by ſome. And what condition that is, we may learne from the Prophets *David* and *Ieremy*, *Powre out thy fury upon the heathen that know thee not, and the families that call not upon thy name*. The whole of their flocke, for ought in Scripture appeares, have no other portion.

Epheſ. 2. 12.

Ier 10. 25. *Pſal.* 79. 6.

(6.) 6. We have the Apoſtles authority expreſſely affirming, that this *birthright priviledge of Covenant-holineſſe* ſtill appertaines to the ſeed of beleevers, where either of the parents are beleeving; *The unbeleeving husband is ſanctified in the wife, and the unbeleeving wife is ſanctified in the husband, elſe were your children uncleane, but now are they holy*. The whole ſeed therefore is to be

1 *Co.* 7. 14.

be accounted in the number of thoſe that are holy (which in the text is the condition of the Jewes) and not among uncleane, which here the Apoſtle calleth, ſinners of the Gentiles. *A birth-priviledge of holineſſe* therefore ſtill remaines.

Here it is replyed that by *holineſſe* in this place is meant *legitimation*, by *uncleaneneſſe* is underſtood *baſtardy*: ſo that the meaning of the Apoſtle is, elſe were your children *ſpurious*, of a *baſtard birth*, but now they are *legitimate*, as borne in *wedlocke*; The mariage is ſanctified in reſpect of Iſſue, not for *covenant holineſſe*, ſo as to put them into the number of an holy people, but to *legitimize* them, and to take the infamy of *baſtardy* away from them. Object.

By way of anſwer I would make theſe demands; Firſt, Whether they will give the like interpretation of this text in hand, which is every way paralel, and anſwers in either of the branches? Doth the Apoſtle here meane, *wee that are by birth legitimate, and not baſtards of the Gentiles*; Phraſes thus paralel from one pen, will hardly admit interpretations ſo different. Quæres. 1.

Secondly, Whether ever they read in Scripture, or any other Authour theſe two oppoſite Epithites, *uncleane* and *holy*, in ſuch a ſenſe or meaning; that holy ſhould be legitimate, and uncleane ſpurious or baſtardy: In ſuch births uncleaneneſſe is indeed *the parents ſinne*, but I never read or heard that it was *the childs Epithite*: Singular opinions put men upon ſingular interpretations. 2.

Thirdly, Whether it had been a baſtard birth, if neither party had been of the faith? whether mariage be not valid (being no Ordinance proper to the Church, but common to all man-kind) aſwell among heathens as Chriſtians? 3.

But to give more particular ſatisfaction, as in the negative, that it is not meant of legitimation; ſo alſo in the affirmative, that it is to be underſtood of a Covenant-holineſſe of the children of beleevers.

For the negative, 1. A reſult or fruit of faith in the parent, cannot be the legitimation of the Iſſue: *faith* and *legitimation of Iſſue* being of diſtinct kinds. An unbeleever may have iſſue legitimate; and men profeſſing the faith, with *Iudah, Gilead, David*, may have iſſue illegitimate. But holineſſe in the text, is a fruit or reſult of faith in the parent; The unbeleeving, whether husband or wife, contributes nothing to this holineſſe; all that they doe is that (being maried to a beleever) they are no impediment: They are *ſanctified*, they doe not *ſanctifie*, The *ſanctifying* power, to the producing of the holineſſe of the Iſſue, is made proper to the beleeving party. The unbeleever is *ſanctified*, ſo that both together make an holy root to produce an holy branch. Anſw. 1. Negative, Not legitimation.

It will be ſaid that *beleeving* is not in the text, *the words are, that the unbeleeving husband is ſanctified in the wife, and the unbeleeving wife is ſanctified in the husband*, not in the *beleeving wife*, nor in the *beleeving husband*, ſo that the text makes it not any reſult or fruit of faith.

This weake objection hath an eaſie anſwer, It is the wife of an unbeleeving

husband, the husband of an unbeleeving wife, when the mariage is between a beleever, and an unbeleever.

Secondly, One parent is not to be preferred before another, as to be alone, in giving that honour to the issue in which both are equall: But here one parent is preferred before another, in giving this honour of holinesse to the issue: Therefore it cannot be legitimation of the issue, in which either of both, whether beleeving or unbeleeving are equall: A *Noble-man* marrying a *meane woman* the Issue hath *honour* from one, *legitimation* alike from both; The wife is honoured, but doth not honour: So it is here, An infidell marrying a beleever is sanctified, doth not sanctifie; the issue hath this honour of holinesse from the parent of honour, but legitimation (as all confesse) equally from either; something else therefore then legitimation must needs be the meaning.

2. In the Affirmative but Covenant-holinesse.

For the affirmative, that it is meant of *Covenant-holinesse*, That interpretation which here directly answers, that which in all reason was the *Quæsitum or scruple* wherein the *Corinthians* in their letter to the Apostle desired resolution, That *exactly answers each branch of the text*, and *runs full paralel with other places of Scripture*, that must needs be taken for the interpretation. But this interpretation of *Covenant-holinesse* is such that answers their *scruple*, exactly agrees with *each branch of the text*, and runs *full paralel with other places of Scripture*. This therefore cannot be denied to be the genuine and full interpretation of the place.

It was their scruple.

For the first; making it their *scruple* whether they might continue their marriage society with one out of the Covenant of God, they could not but *scruple* what should become of their *Issue*; whether they were to be accounted as they themselves, of the number of the people of God, or to be excluded from them with their unbeleeving parent; especially seeing in *Ezras* time, those that married *strange wives* were enjoyned to put them away, and such *as were borne of them*; and in *Nehemiah's* time the Issue is branded as of *a mixt and mungrell kind* that were so descended: which is also further strengthned by the Priests answer to the severall cases of conscience, by Gods appointment propounded by *Haggai* the Prophet, *If one beare holy flesh in the skirt of his garment, and with his skirt doe touch bread, or pottage, or wine, or oyle, or any meat, shall it be holy? And the Priest answered and said; No.* The touch of an uncleane thing by a cleane, doth not sanctifie it, as the case is there resolved: Againe, *If one that is uncleane by a dead body, touch any of these shall it be uncleane? And the Priest answered and said; it shall be uncleane.* The touch of a cleane thing by an uncleane doth pollute it, as is there resolved likewise: This might justly occasion the *Corinthians* feare, that they and their issue might be polluted by society with this uncleane party, and that the uncleane party or their issue, could not by them be sanctified. And the Apostle returning answer to both (not only to their continuance in marriage-fellowship, but also to that which concernes their issue,) evidently manifests that their scruple was alike in both.

Ezra 10.3. *Nehe.* 13.24.

Hag. 2.12.

Vers. 13.

It answers the text.

For the second; that it fully agrees with the circumstances of the text: Here

Here is a *couple* joyned in marriage, one of them *holy*, of the people of God; the other *unclean*, a ſinner of the Gentiles, and a ſtranger to them; the Iſſue muſt take after the one, and the anſwer (as concerning the Iſſue) is fitted to both; To the *unbeleeving negatively*, through ſanctification in the beleeving partie they are not *uncleane*; to the *beleever affirmatively*, they are *holy*.

For the laſt: that it runnes paralell with other places of Scripture, this text is an abundant witneſſe: The people of God are ſtill thus honoured for *an holy nation, an holy people, a people of holineſſe:* Men out of Covenant ſtill branded, as *uncleane, dogs, ſinners*, and the like appellations: This Scripture holds therefore firme for proofe of the aſſertion, That Chriſtians have their Birth-right Priviledge, that they tranſmit a Covenant-Holineſſe to their Iſſue, even to their whole poſterity.

Its paralell to other Scriptures. *1 Pet.2.9. Deut.14.1,2. Iſai.63.18. Matth.15.16.*

Neither is it to purpoſe to object, that contradictions here are joyned to produce one and the ſame effect, An *holy* and *unholy* perſon to bring forth *holy Iſſue:* This was the doubt which the Corinthians objected, and the Apoſtle ſolves; ſeeing the unbeleever, whether husband or wife, is ſanctified; ſo that they joyntly make one Root for to bring forth an holy branch.

Object.

Anſw.

And thus it was (though the contrary be objected) in the time of the Law, one parent being within the Covenant, the childe was *circumciſed*; And therefore *Paul* circumciſing *Timothy*, whoſe father was *a Greeke*, the reaſon given is, that his *Mother was a Ieweſſe:* And the Example of putting away of thoſe that were borne of ſtrange wives from *Ezra* 10. is ſtrangely by ſome here objected, ſeeing the wives themſelves were there put away, and here the Apoſtle (they know) orders otherwiſe: If they ſee that St *Pauls* rule accords not in the one, how is there a neceſſity that it ſhould accord in the other? Something there was in that Example ſpeciall and extraordinary, as there was in *Mordecai's* not bowing *the knee to Haman:* whether it were that now they were anew (as it were) to forme their Church, upon their return from *Babylon*; and were not willing to admit ſuch a mixture, eſpecially ſo many offending, as to make a conſiderable partie: or whether the Nations with whom they had joyned themſelves were of thoſe particularly forbidden them, *Deut.7.* or under any ſpeciall curſe as *Amalek* was, which ſome conceive was the reaſon that *Mordecai* refuſed to give that honour to *Haman* an *Amalekite:* Certain it is that it agrees not with other preſidents; we have examples of Marriages not a few with Heathens, which though it was their ſin, yet there is no ſentence of nullitie paſſed, nor were the wives or Iſſue rejected: And the Corinthians caſe was yet fairer, their Marriage was without ſin, ſeeing they had not elſewhere to joyne themſelves in marriage, being then both parties heathens, and one partie being converted, the marriage by the Apoſtles ſentence ſtill holds, and the Iſſue to be reckoned with the beleeving parent.

Object. *Anſw.* *Acts 16.1.*

Neither is here that which is proper to regeneration, given (as ſome object) to *naturall generation:*

Object.

1. It was ſo with the Iewes, as is confeſſed, they had this *Birth-priviledge of Covenant-Holineſſe*, and yet that which was proper to Regeneration, was

Anſw.

not then given to naturall generation, either of both births have from God, and among the people of God their proper right.

2. The Holineſſe which we here maintaine is no fruit of *Nature*, (ſo it could not have been proper to the Iew, but common to the Gentile) but from the Covenant *of free grace*, to all in the faith and their ſeed: Regeneration workes *gratious qualifications*, 1 *Iohn* 5.4. This birth-right only entitles to *outward priviledges*: Regeneration therefore is not at all here *wronged*, nor naturall generation over-highly *advanced*: let thoſe that frame the objection take heed leſt themſelves run upon this Rock, denying all corruption of nature, or birth-ſin, they make Regeneration of no uſe. If all were right in the firſt birth there needed not another to follow, as the Apoſtle ſpeakes of Covenants, ſo I may ſay of births: *If the firſt had been faultleſſe, there ſhould no place have been ſought for the ſecond.*

*Heb.*8.7.

Conſectary. 1. Of Infants Baptiſme by neceſſary inference.

Hence it neceſſarily followes by way of *Conſectary*, that the infants of Chriſtian parents are debarred of their right, if they be not in infancie *tendered* and *admitted* unto the Ordinance of *Baptiſme*: They are *God's*, and we muſt render them to *God*: *Chriſt* hath intereſt in them, they muſt therefore be dedicated to him: They are of the number of thoſe that are *holy*, and therefore they are to be received and inrolled in the *number*: *Baptiſme* is a diſtinguiſhing note between the people of God, and thoſe who are ſtrangers from him; They are His, and they muſt therefore be thus diſtinguiſhed. The force of this conſequence the adverſaries doe no leſſe then acknowledge, forcing the Scriptures which evidently evince this Covenant-Holineſſe, unto ſtrained interpretations, on purpoſe to avoid it: Upon this ground *infants* under the law were *circumciſed*, and upon the ſame infants now are to be baptized: ſo that it is not barely the *Analogy* betweene *Circumciſion* and *Baptiſme*, by which we inforce the baptiſme of infants, but the grounds of both *Circumciſion* and *Baptiſme*: What is objected againſt one concludes againſt both: *Circumciſion* and *Baptiſme* are therefore by the Apoſtle promiſcuouſly taken; there being the ſame principall and maine end of both. What can Baptiſme ſigne and ſeale but *the righteouſneſſe of faith?* This, circumciſion did ſigne and ſeale to *Abraham* and his poſteritie. Reade that which the Apoſtle obſerves of *Abrahams* circumciſion, and compare it with the hiſtory of the Eunuches Baptiſme, and ſee where you can finde them differ. *Faith was reckoned unto Abraham for righteouſneſſe: How was it reckoned* (ſaith the Apoſtle) *in circumciſion or in uncircumciſion; not in circumciſion but in uncircumciſion. And he received the ſigne of circumciſion a ſeale of the righteouſneſſe of faith, which he had yet being uncircumciſed.* The *Eunuch* on his journey with *Philip*, comming to a certain *water* ſaith, See here is *water*, what doth hinder me to be *baptized?* And *Philip* ſaid, *If thou beleeveſt with all thine heart thou maiſt.* And he anſwered and ſaid, *I beleeve that Ieſus Chriſt is the Son of God. And he commanded the chariot to ſtand ſtill, and they went down both into the water, and he baptized him.* May we not make the ſame obſervation of this Baptiſme, as the Apoſtle doth on *Abrahams* circumciſion? He received the *ſigne of Baptiſme, a ſeale of the righteouſneſſe of the faith, which he had being yet unbaptized:* So that the main end and uſe is the ſame in both: All appertaining

*Col.*2.11,12.

*Rom.*4.11.

*Rom.*4 9,10,11

Act. 8.36, 37,38.

pertaining to this faith were *circumciſed, and their ſeed.* All appertaining to this faith are to be *baptized, and their ſeed.* Hence it is that St *Peter* on this ground of the Promiſe made to beleevers and their ſeed, encourages his Converts unto Baptiſme, *Repent, and be baptized every one of you in the Name of Ieſus Chriſt, for the remiſſion of ſinnes, and ye ſhall receive the holy Ghoſt, for the promiſe is made to you and your children, and to all that are afarre off, even as many as the Lord your God ſhall call.* Whence I reaſon, in the ſame latitude as the promiſe is laid downe, the encouragement is alſo urged, to receive the ſigne and ſeale of it. But the promiſe is laid downe in that latitude, to comprehend Converts and their ſeed, Converts therefore and their ſeed are to be baptized. Can there be any reaſon given, why the ſeed ſhould be mentioned in the Motive or Encouragement to receive Baptiſme, if they were to be excluded from Baptiſme? Accordingly when an houſholder was baptized, all the houſhold were baptized, *He and all his*, Acts 16.15.ver.33.

Strengthened by Scriptures. 1. *Acts* 2.38,39.

Acts 16.15. *Verſ.* 33. 1 *Cor.* 1.16.

Will it be ſaid that this promiſe in this latitude is there tendered onely to the Jewes? Obiect.

To this I reply. Firſt, that then *Iewes* receiving Chriſt (as theſe now did and were here encouraged) ſtill enjoy this birth-priviledge, which being yeelded to them cannot be denied to the *Gentiles* receiving the faith, without a ſingular *ſchiſme between Iew and Gentile.* They that murmured that their *widowes* were *neglected*, would ſoone have murmured when their *ſeed* had been *excluded.* And ſecondly, I affirme that the Gentiles are equally there included with the Jewes in the promiſe, as concerning the ſeed, as the Copulative particle (*and*) fully evinceth, it couples not one peece onely but the whole of the promiſe. Anſw.

Acts 6.1.

There is yet an objection that ſeemes to take with more colour; That this promiſe had reference to the *gift of the holy Ghoſt*, promiſed by *Ioel* the Prophet, here by the Apoſtle, *ver.* 17. &c. mentioned, and the Apoſtle here ſpeaking of the promiſe to his Converts and their children, onely makes good what he had ſaid, that they ſhould receive the *holy Ghoſt*, and that by authoritie of the Prophet. *Ioel* promiſes that their ſonnes and their daughters ſhall prophecie, and this is that promiſe which is here tendered by the Apoſtle to them and their children. Obiect.

I anſwer: Firſt, the extraordinary gifts of the holy Ghoſt in this viſible way, cannot be the promiſe here by St *Peter* mentioned, ſeeing it is enlarged to all that are *afarre off, even to as many as the Lord ſhall call.* But all theſe have not the holy Ghoſt in that way extraordinary, nor any promiſe of it: That is a *Baptiſme* proper to thoſe *primitive Saints*, that *Baptiſme with the holy Ghoſt and with fire*, wherewith they were told that they ſhould *be baptized not many dayes after.* Anſw.

Matt. 3.11. *Acts* 1.5.

Secondly, however the promiſe be interpreted ſo as to belong to all that are beleevers, *and call on the Name of the Lord*, as there followes, yet that promiſe is on condition of their Baptiſme. The *meanes* are to be uſed in reference to the *end*: *Baptiſme* is the *meanes*, receiving of the *holy Ghoſt*, (there ſpecified) is the *end*: And the Apoſtle confirming them in the promiſe of the end, doth likewiſe encourage them to the uſe of the meanes, in Baptiſme

to expect the gift of the Spirit; and ſo (according to this interpretation) that place is an encouragement to Baptiſme; The promiſe is the fitteſt encouragement to the ſigne and ſeale of the promiſe: Baptiſme is the ſigne and ſeale to which they are here encouraged, and in that latitude, as they had formerly known the command of Circumcision.

Object. And the Evaſion is too weake to ſay that *children* here are the ſame with *ſonnes and daughters* mentioned from the Prophet, and therefore to be meant of none but ſuch that are of growth, and capable of the gift of prophecy.

Anſw. The Apoſtle urgeth the promiſe in the way as in the Scriptures it is delivered, which is to men and their poſterity, to them and theirs; ſo God promiſes to be a God in Covenant to *His, and their ſeed*, which people in Covenant have a promiſe alſo from him of the Spirit, and this the Apoſtle holds out to draw them on to this ſeale of the Covenant, to accept Baptiſme on the ſame termes that *Abraham* did circumciſion.

Secondly, it is without reaſon to beleeve that the Apoſtle ſhould inſtance in one peece of the diſtribution of the Prophet there, and to leave out the reſt, to put in alone *ſonnes and daughters*, when we have in the text *young men, old men, ſervants and hand-maidt.*

Thirdly, *Children* here are mentioned under a promiſe to the *parents*, *To you and your children is the promiſe made*, but not ſo in *Ioel*, nor in the quotation of the Apoſtle: That Scripture hath onely an Enumeration of the ſeverall ſorts and conditions of people in any nation, on all which the Spirit is promiſed, without any addreſſe made to the parents of thoſe ſonnes and daughters, more then to the Maſters of thoſe ſervants and hand-maids: not the ſonnes and daughters of *their fleſh*, but the ſonnes and daughters of *the Nation*, a language uſuall in our ordinary expreſſions, ſpeaking of men of any ſort or condition, as *your Lawyers, your Merchants*, &c. ſo here *your ſonnes, your daughters, your old men, your young men*, &c.

2. For further confirmation: Thoſe whom *Chriſt receives* the *Church* may not *refuſe*; The *Church* conſiſts of thoſe that viſibly appeare to be *Chriſts*. But *Chriſt* admits children, *little children*, in their infancy, ſuch that he takes *into his armes, Suffer little children to come to me and forbid them not*; who dare be ſo *rigid* when Chriſt is thus *candid?*

Matth. 19.4. *Matth.* 15.14. *Mar.* 10.14. *Luk.* 18.16.

The *Kingdome of Heaven* receives them, the *Church* therefore may not exclude them: The *Church* receives thoſe whom *glory* receives, There *were daily added to the Church ſuch as ſhould be ſaved*: But the Kingdome of Heaven receives little children, *Of ſuch is the Kingdome of Heaven.*

Acts 2.47.

Object. Let none ſay that the Kingdome of Heaven is of *ſuch* (that is) of thoſe that are graced with ſuch qualities, that are *humble and meeke* as little children: That may be elſewhere Chriſts way of *inſtruction*, it cannot be here his *argumentation.*

First, there is no manner of conſequence in the argument thus preſſed: Let little ones in infancie come to me, for though not they, yet ſuch as they, others qualified like them, in ſome ſelect properties reſembling them ſhall go to Heaven.

Secondly, Upon the ſame ground, *Sheepe, Doves, Vine-branches*, might have

have been brought to him, for ſuch as reſemble them, in like ſelect properties, ſhall be received into the kingdom of Heaven: And Chriſt might have drawne as apt a ſimilitude from them.

Thirdly, that which the Diſciples took to be an impediment of force to hinder infants, and a juſt ground of rebuke of thoſe that bronght them, is that which Chriſt underſtands in this reproofe of the Diſciples, and admiſſion of their infants. But it was their want of growth, their littleneſſe which the Diſciples took to be a juſt impediment and which occaſioned their reproofe; So that the particle *(ſuch)* hath direct reference to the *quantity* (as I may ſay) not to the *quality* of theſe infants, to their *infant ſtature*, not to their *meekeeſſe or humility*: And ſo it is referred elſewhere expreſſely by our Saviour himſelfe, *Who ſo ſhall receive one ſuch little child*; The word is the ſame *here* and *there*, it reſpects *littleneſſe* therefore and not *meekeneſſe*: The whole text may be thus fitly paraphraſed, *Trouble not our Maſter with ſuch as theſe* (ſay the Diſciples) *there is no uſe of their comming, they need not his cure, and they are not capable of his inſtruction; They have no infirmity to be healed, no capacity to be taught, It is fit for men of abler parts, not for Infants to make their addreſſe to him: Let them come* (ſaith our Saviour) *and let not their infant-age exclude them, how little ſoever they are capeable of the kingdome of Heaven.* *Mat.*18.5.

Having the *ſubſtance and thing ſignified* in baptiſme they may not be denied the *ſigne*: This is the Apoſtles way of diſpute, *Acts* 10.47. And to deny them to have the thing ſignified in baptiſme is an aſſertion of odious conſequence: *Chriſt is the thing ſignified* in baptiſme as in all other Sacraments, *Gal.*3.27, *&c.* And denying them *Chriſt*, you either exclude them from *ſalvation* with the *Papiſts*, or elſe exempt them from *Originall ſinne* with the *Pelagians*: The *Anabaptiſts* of the preſent age are well aware that the conſequence can be no other; they well ſee that all that joyne in this Tenent, faile between thoſe *rockes*, either to affirme, *that infants die in their pollution and periſh in their birth-ſin*; or elſe to deny *this originall pollution or any birth-ſin at all*; the latter of the two they therefore generally chooſe; judging it more faire to deny infants ſinne, then to affirme their condemnation; joyning hands with *Pelagians*, an hereſie of old and *forepaſt dayes*, rather then with *Papiſts* the *preſent yoke and ſcourge of Chriſtians*: And taking with theſe, to deny *originall ſinne*, they ſtraight fall upon *univerſall grace*, *freedome of will in things ſpirituall*: *The free election of God* they overthrow, leaving it in our power to *make choyce of Chriſt*, and *not Chriſt to make choyce of us*; And ſo *Popery* is no ſooner left, but it is againe found, they joyne hands with it as ſoone as they have left it: And all ſuch who have not yet waded ſo deepe, but now begin to ſet this way, I wiſh them to weigh with themſelves what other way they can find to make children uncapeable of Baptiſme; unleſſe they alſo make good ſuch *originall purity* that they ſtand not in *need of Chriſt*, or elſe be content to yeeld that they periſh in their ſinne without Chriſt: withall ſadly taking to heart whether the *Genius* of this doctrine leades, plunging almoſt all that give it entertainement into ſo many damnable and pernicious errours; ſuch as themſelves upon the firſt entry abominate: By Argument. 1.

abominate: If they think that they can make it good in this more innocent way, keeping their judgements without taint of the errours mentioned, they see more then all the Orthodox Churches, whom in this they have left, and the whole body of those to whom they beginne to joyne themselves: The Churches whom they have left, will be afraid to own them, and the Sect to whom in this they are joyned will much more abominate and reject them; The deniall *of birth-sinne* is the readiest way to the deniall *of birth holinesse*; and no other way to be taken, but by prejudging the salvation of them that dye as soone as borne, that dye before yeares of ability to make profession of the faith of Christ Jesus. But as the Apostle pressing the dangerous and odious consequences that follow upon the deniall of the *resurrection of Christ* (which was his *Medium* to assert the *Resurrection of the dead*) takes off all with this affirmation *that Christ is risen from the dead*; So we pressing the danger of denyall Infants part and portion in Christ, (our *Medium to prove their interest in baptisme*) may take off all with the like affirmation, That *Infants have their portion in Christ*. Infancy excludes not from their right to him and interest in him, so that we need to run neither of these straits, to exempt them from *pollution*, or exclude them from *salvation*: which easily may be made good: They are accepted and highly honoured of God, as we see in the text recited, and further in our Saviours words, *Mat.*18.5,6. But it is *in the beloved, in Christ, that we are accepted*: The voice from Heaven witnesseth that *in him God is well pleased*: Deny infants *Christ*, and *God* is alike pleased with them as with the *brood of Cockatrices, and the seed of Serpents*. Much sure is in those words of our Saviour Christ, *Who so shall receive one such little child in my name, receives me*: How doe we receive Christ in receiving them, if they belong not to Christ, if they be not members of, if they have no interest in Christ: For such as say that they would baptize an infant, if any could make it good that he were in Christ Jesus, they might as well say in the same manner to Christ, that they would receive that little one or such a little one, in case it could be made good that they were of his members, and elect ones.

1 *Cor.*15.10.

*Ephes.*1.6.

*Mat.*3.17.

*Mat.*18.5.

Object. Nor let it be objected; That *Infants* then are not to be denied the *Lords Supper*, but are to be received to his *table*, seeing *Christ* is the *thing signified* in that Sacrament, as in *Baptisme*.

Answ. The difference (as all may see) is wide: In this Sacrament Infants are passive, and so capeable of this honour, to be taken in; In the other we are active, and Infants for that reason are incapeable: They are not in capacity to performe so much as that which is *outwardly sacramentall*: They cannot, according to the Institution *take and eat*, much lesse can they *doe it in remembrance of Christ*: The very phrase (*circumcised, baptised*) is enough to difference from eating with bitter herbes, *&c.* as at the Passeover, from communicating as at the Lords table, Infants are fit subjects for the one, men of growth are only fit subjects for the other: One to presse on this objection furnisheth us with a similitude, *Suppose* (saith he) *a King for some speciall service wherein the honour of himselfe and safety of his kingdome is much concerned, should by Commission ordaine or command a Sheriffe upon paine of death, to raise*

raiſe for his ſervice ten thouſand men, the moſt able in his County; and this Sheriffe, finding the ſaid number of children about ſix moneths old, ſhould preſent them to the King at the very inſtant of battaile, as though he had thereby performed the Kings command: Would this be taken for a ſufficient performance of his duty?

But ſuppoſe that the *King* ſhould appoint all his *free-borne ſubjects* to be *inrolled*, and a *liſt* taken of their *Names*, who in time might *act* in their places for his honour, and enjoy *Immunities as his ſubjects*, might not Infants then goe in the number? So it is here, *Baptiſme* is the initiating ordinance, The ſubjects of Heaven are here inrolled, their names may therefore be taken as *ſubjects*, though they cannot yet act as *ſouldiers*: They are here intitled to all the Immunities of this kingdome, yet orderly as they ſhall be of capacity and fitneſſe to make uſe of them.

But their want of *faith* is challenged as an impediment to *Baptiſme*: When the *Eunuch* deſired *Baptiſme*, we know the anſwer that he had: *If thou beleeveſt with all thine heart thou maiſt*: And *Calviniſts* denying actuall faith to be found in Infants, their Adverſaries the *Lutherans* come in with their argument *ad hominem*, making againſt us (ſay they) though not againſt the thing it ſelfe: Every Sacrament without faith in him that uſes it is a vaine Ceremony; But the Baptiſme of Infants is a Sacrament without the faith of him that uſeth it. Object.

A ſpeech directed to a man of yeares and without any title to the Covenant (other then his actuall faith did confer upon him) is ill applyed to Infants within Covenant that otherwiſe have title to it. Anſw. 1.

This exception carries equall ſtrength againſt Infants circumciſion: There is no more faith in the *Infants of Iewes* then there is in the *Infants of Chriſtians*; And faith is no leſſe neceſſary in the *circumciſed* then in the *baptized*: There was an equall neceſſity of the ingrediency of faith in every one in that age, as in this; yea in the ages more ancient then that of circumciſion, as appeares by the Apoſtles argument, *Heb* 11.6. 2.

Their capacity to receive the *ſigne*, anſwers their capacity to receive the *thing ſignified*, they are *paſſive* in the receiving of Chriſt and any intereſt in him: and ſo alſo they are, (and circumciſed Infants were) in taking the ſigne. And ſo the *Lutheran propoſition* being underſtood of any thing wherein we are active is a truth, but applied to Infants uncapable of action in the Sacrament where they are only paſſive, it is to be denied.

If Infants have the *like gift* intitling to, and intereſting in the priviledge of baptiſme with *beleevers*, then they *withſtand God* who deny their baptiſme: This is the Apoſtles argument brought for his own defence, which I wiſh were more ſeriouſly conſidered: And let it not be objected that the *gift* there ſpecified is a *gift extraordinary*, peculiar to thoſe times: It is enough to make the argument of force, that it is alike in them with that which now intitles growne beleevers: Now the want of thoſe gifts extraordinary, doth not diſable grown beleevers: The want of theſe doth not then diſable Infants. *Acts* 11.17.

And that they have the *like gift*, intitling to, and intereſting in the Sacra-

ment of baptiſme is plaine: *A Covenant-holineſſe unqueſtionable: Inherent qualitative holineſſe hopefull*, is a like gift to that which growne beleevers are able to produce: But *Infants* have *Covenant-holineſſe unqueſtionable, inherent qualitative holineſſe hopefull*; A beleever by the profeſſion of his faith is able to make good his title to the outward Covenant, and ſo can the beleeving parent the title of his Infant: A beleever can make good ſuch a title to the inward Covenant, that none can ſay *thou haſt no part or portion in this thing*: And becauſe it cannot be denied (though abſolutely and infallibly it be not affirmed) it is to be preſumed: This a beleeving parent can make good in the behalfe of his Infant, and this is ſufficient, this is a like.

Object. But it will yet be ſaid, An *inſtitution* is wanting, we have no *precept*, we have no *preſident* of the baptizing of Infants: The inſtitution is, *Goe teach all nations, baptizing them, &c.* We muſt baptize thoſe whom by *teaching* we have *diſciples*: to the word ſignifieth.

Mat. 28.19.

I anſwer, Firſt, That which hath beene ſaid doth conclude that they are within the verge of an inſtitution, being ſuch that have ſo full title: I have heard one of the moſt learned and reverend that ever I knew or heard of that was of that way more then once profeſſe with no ſmall ſolemnity, that *if he knew an Infant to be ſanctified as he acknowledged* John Baptiſt *was, ſuch a one he would baptize*: And that *the particular infants whom Chriſt was ſeene for to bleſſe might have beene baptized*: Thoſe then that are thus intitled, through want of an inſtitution are not to be excluded, and how farre and fully Infants of beleeving parents are intitled we have heard.

2. The place quoted hath not in it the *Inſtitution* of that Sacrament: *Baptiſme* was appointed of *God* before thoſe words were uttered; He that ſpoke them was *himſelfe before baptized*; They to whom they were ſpoken had *baptized others*; It is only an enlargement of their Commiſſion for the exercite of their Miniſtery, being before confined unto one Nation, now it is enlarged to all Nations.

Mat 3.16.
Ioh 4.6.
Mat. 10.5.

* This argument hath ſtrength fro that of the Apoſtle, *Act.* 1.25 As it was with the kindred of *Abraham* in reſpect of covenant holineſſe, ſo it is with all kindreds of the earth, they iointly make one party in the Covenant: But infants of *Abrahams* kindred were in the Covenant, and of the nation in reſpect of Covenant-holineſſednеſſe *Ergo*, &c. *Object.*

3. The words there comprize infants, they are no more excluded then men of yeares, ſerving to make up a Nation as well as parents: The Infants of *Niniveh* did make a conſiderable party of the City of *Niniveh*; The Infants of any Nation make up a part of the Nation; and the Nation where they came was to be diſcipled, And that Infants are here comprehended further appeares by this argument.

* In the ſame ſenſe and latitude as *Nation* was taken in reſpect of the Covenant of God, when *the Covenant, and Covenant-initiating-Sacrament* was reſtrained to that one only Nation, where their Commiſſion was firſt limited: In the ſame ſenſe it is to be taken (unleſſe the text expreſſe the contrary) now the Commiſſion is enlarged.

This cannot be denied of any that will have the Apoſtles to be able to know Chriſts meaning by his words in this enlarged Commiſſion.

But *Nation*, then as is confeſſed did comprehend all in the *Nation* in reſpect of the Covenant, and nothing is expreſſed in the text to the contrary, therefore it is to be taken in that latitude, to comprehend Infants.

Will it be ſaid that an exception of Infants is implied, in that all of the

Nation.

Nation must be discipled before they be baptized, but *Infants* are not capable of being discipled, and so they are made uncapable of Baptisme.

I answer, 1. Here is rather implyed that they are of capacitie to be Disciples, in that Christ sends *to disciple Nations*, and they serve to make up the *nation*. Answ. 1.

2. It is the way of the Scripture, speaking of an universality of a people in a land, expressely to except infants, in case they be to be excepted: As we see in the judgement that befell Israel in the wildernesse *to the cutting off* of those that came out of the land of Egypt. And in the Covenant entred by the body of the *Nation of all degrees and sexes* at their returne from Babylon, and an exception could be no where more usefull and necessary then here, to let us know that it is otherwise with Gentiles in this particular then it was with the Iewes, that the Nations where their Commission is thus enlarged were herein differenced from the Nation to which their Ministerie was first limitted. 2. *Numb.* 14.31. *Nehem.* 10.28.

3. Let that text of the Prophet be well weighed, where speaking by the spirit of prophecy of the rejection of the Jewes, and the glorious call of the Gentiles in their stead, in that ample way as it is there set out hath these words, *Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sonnes in their armes: and thy daughters shall be carried upon their shoulders.* If there were but such an hint as that by way of propheſy to have left them behind, we should from some have heard of it with a noise. *Isai.* 49.22.

4. In the Lord *Christs Dialect*, who is best able to expresse his own meaning, they are *Disciples*, To *belong to Christ* is to be a *Disciple of Christ*, This is plaine from our Saviours owne mouth, comparing his words recorded in *Matthew* and *Mark*, *To give a cup of cold water to drink in the name of a disciple*, it is in the one; *To give a cup of water to drink in my Name, because ye belong to me*, it is in the other: To *belong to Christ*, to be *a Disciple of Christ*, and to beare *the Name of Christ* is one and the same thing with our Saviour. Now that Infants are of the number of those who as *Disciples* in Christs account doe *belong unto him*, and beare *his Name*, is yet further plain by another text of St *Matthew*, where Christ setting a *little childe* in the middest of his hearers saith, *Who so shall receive one such little child in my Name, receiveth me.* By all which it appeares, that which is done to *Infants* is done to *Disciples*, hath a glorious *reward* as done to *Disciples*; *Infants* therfore *are Disciples of Christ, are of those that doe belong unto him*, and beare *his Name*: who then is not afraid to *refuse* them who will *receive* Christ? who will not baptize them that is willing to baptize Disciples in the Name of Christ? *Matth.* 10.42. *Mar.* 9.41. *Matth.* 18.5.

For *Examples*, which they say we want of the Baptisme of Infants:

1. I answere, first, we walke by *Rule* rather then *President*, the Rule hath been examined.

2. Examples are often very rare, where the rule is unquestionable, and undeniable, we have no Example of any triall of the *suspect wife* by the *water of jealousie*; For *womens right to the Lords Supper* we have no particular *institution*,

ſtitution; no particular *Preſident* more then for this of Infants Baptiſme.

3. We have Examples not to be contemned of the *Baptiſme* of whole *houſholds*, and whether *Infants* were there or no, as it is not certaine (though probable) ſo it is not materiall: The *Preſident* is an *Houſhold*, he that followes the *Preſident* muſt baptize *houſholds*. It appeares not that any wife was there, yet he that followes the Preſident in baptizing of houſholds, muſt baptize wives, and ſo (I may ſay) ſervants, if they be of the houſhold.

Obiect. Objections are yet brought from humane authoritie, which I have reſerved to the laſt, as accounting them the leaſt: And if this diſpute might this way be determined, that plurality of votes might carry it: the adverſaries know how it would fare with them in it.

Origen is vouched calling *it a ceremonie or tradition of the Church: Hom. 8. in Levit.* in Epiſt. ad *Rom. lib. 5. Gregorie* alſo *in decret. diſtinct. de conſe.*

Anſw. One of thoſe *traditions* which the *Apoſtle* charged the *Theſſalonians to keep, 2 Theſſ. 2. 14.* which I ſpeake not by gueſſe, but we have it in the ſame Epiſtle (*cap. 6.*) from his own mouth, *The Church* (ſaith he) *received Baptiſme of Infants from the Apoſtles:* The greateſt points of Faith (as is well known) are ordinarily called by the name of traditions by the Antients. Traditions being onely ſuch things that are delivered from one to another, they are as well written as unwritten; And we have cauſe willingly to embrace this teſtimonie, *Origen* lived 226. yeares after Chriſt, in the beginning of the *Aſſed. Chronol.* *third Century*, he cals it a *tradition* of the Church, it was therefore delivered over to the Church in his time, and of antient uſe before him.

Auſtin cals it a *cuſtome of the Church: de Baptiſ. contra Donat. lib. 4. cap. 23.*

Anſw. And ſo doe I alſo call it, and the obſerving of the firſt day of the weeke, the impoſition of hands on Church-officers, the giving of the Lords Supper to men of growth is a cuſtome of the Church likewiſe.

Eraſmus ſaith *they are not to be condemned that doubt whether the Baptiſme of Infants were ordained by the Apoſtles: Lib. 4. de ratione Concio.*

Anſw. His words evidently imply that it was their errour, and it ſeemes his thoughts were other of thoſe who openly did oppoſe it, and refuſe it.

Papiſts openly profeſſe that the Baptiſme of Infants is grounded upon tradition, and not upon Scripture: for which *Eckius* and *Bellarmine* are brought in.

Anſw. This they doe not really and cordially but for their owne advantage, to make good unwritten traditions againſt Proteſtant adverſaries; They know that we maintaine Baptiſme of Infants, and diſclaime theſe traditions, and if Baptiſme of infants doe appeare to be one, then they have us building what we have deſtroyed. *Bellar.* indeed (in his book *de Verbo Dei*) ſtanding for unwritten traditions as a part of the Word of God will have Baptiſme of infants to be one, but when he diſputes for Baptiſme of Infants againſt Anabaptiſts, then he can heape up texts of Scripture, *de ſacra Baptiſ. cap. 8.* So alſo *cap. 9.* in the entrance of it, *Satis apertè colligitur ex Scripturis*, the Baptiſme of Infants is evidently enough gathered from Scriptures: The like fetch of his I could ſhew in other particulars.

It appeares to be forced on the people by authority of Councels, out of the Councell of *Milevitanum*, this Canon is urged, *It is alſo our will that thoſe*

that

that will not that children be baptized that are new borne from their mothers wombe, be excommunicate.

So in the *Nicene Councell* it was decreed that we ſhould beleeve that there is one God Maker of all things viſible and inviſible; The greateſt points of faith (we know) under *Anathema's* are decreed in Councels. This Councell was in the fifth Century, 200 yeares after *Origen*, who ſtiles Baptiſme of Infants (as we have heard) a tradition of the Church in his dayes. And *Auſtin* who was not onely preſent, but (as is ſaid) Preſident of that Councell, returning anſwer to thoſe that deſire divine authority for the Baptiſme of Infants, for ſatisfaction firſt produceth that rule, *Quod univerſa tenet Eccleſia, nec Concilijs inſtitutum, ſed ſemper retentum eſt, non niſi auctoritate Apoſtolica traditum, rectiſſimè creditur. That which the whole Church holds, and was not ordained by any Councels, but hath ever been held, that is rightly beleeved to be by Apoſtolicall authoritie.* This he takes to be ſufficient, yet for more full ſatisfaction, he goes on to diſpute for it from the Scriptures, whence we ſee what himſelfe meanes by the cuſtome of the Church; And by what authoritie that Councell did appoint the Baptiſme of Infants. *Auguſtinus de Bapt. contra Donatiſt. lib. 4o. cap. 24. ad initium.* *Anſw.*

By all this that hath been ſaid it more fully appeares what regard is to be given to that which is cited out of *Luther* and *Caſſander*, concerning the time that Baptiſme of Infants was brought into the Church: *Luther* (as it is ſaid) affirmes that it came into the Church a thouſand yeares before his time, which muſt be one hundred yeares after *Auſtin*, and three hundred yeares after *Origen*. *Caſſander* affirmes that it was brought in three hundred yeares after Chriſt and his Apoſtles, which muſt be an hundred yeares after *Origen* at leaſt. If this had been true, theſe fathers muſt have ſaid as St *Paul* of contentions, *We have no ſuch cuſtome, neither the Church of God*, and could not have ſaid that it was a cuſtome or tradition of the Church, *Origen* then had never knowne it, and *Auſtin* might have called it an innovation. 1 Cor. 11. 16.

Thoſe conjectures of *Tuicencis* & *Iohannes Bohemius* cõcerning the occaſion of the firſt in-let of Infants Baptiſme into the Church fals to the ground likewiſe, when men heare of a beginning they will be bold to aſſigne ſome reaſon of it, If my conjecture may be heeded, I ſuppoſe it was in ſome diſ-uſe with many not long after the Apoſtles times, and that by reaſon of the ſuperſtitious conceit that too ſoon prevailed of the *opus operatum* in Baptiſme, that it cleanſes all ſinnes that are paſt whether originall or actuall. And therefore many that were converted at ripe yeares deferred their Baptiſme as neere the houre of death as might be, to have all their ſinnes cleanſed by that water, againſt which cuſtome *Bellarmine* at large diſputes by reaſon of the abſolute neceſſity of Baptiſme, though both his grounds and theirs are on a falſe bottome: May we not then beleeve that parents upon the ſame ground did put off the Baptiſme of their children, and after did re-aſſume it upon the neceſſity of it, And this is that which the authour produced, viz. *Iohannes Bohemius* ſpeaks of.

But Mr *Daniel Rogers* above all is ſtood upon, in his Treatiſe of the Sacraments he hath theſe words, *I take the Baptiſme of Infants to be one of the moſt*

reverend, generall, and uncontrolled traditions which the Church hath, and which I would no leſſe doubt of then the Creed to be Apoſtolicall, although I confeſſe my ſelfe yet unconvinced by demonſtration of Scripture for it.

Anſw. I wiſh the Reader to conſider what the adverſary gaines by this teſtimony, It is *generall uncontrolled*, he ſaith, and ſo he knowes unwritten traditions never were, Orthodox Divines antient and moderne have ever oppoſed them; In gaining a peice of a witneſſe ſuch an one that hath his reaſons to beleeve Baptiſme of Infants to be Apoſtolicall, they have the Church unanimouſly in all ſucceſſive ages their adverſarie.

The conſectarie enlarged. And as the *Infants* of beleeving parents are to be received to Baptiſme; ſo no *Infants* that deſcend from thoſe that make Profeſſion of the faith of Chriſt are to be *refuſed:* Any ſolid reaſon which will lye againſt any (for ought can be ſaid) may be a ground of the challenge of all: The promiſe made to thoſe that profeſſe Chriſt and their ſeed, takes in the ſeed of all that make profeſſion. Some that doe not withſtand, but maintaine and practiſe the Baptiſme of Infants have found a middle way, as betweene rigid *Browniſts* and *Presbyterians*, ſo between *Anabaptiſts* and (as I may ſay) *Pædo-baptiſts*; All Infants they will not have to be refuſed, confeſſing them to be within the verge of the promiſe, yet they will not have all promiſcuouſly received: The *parents* by ſolemne Covenant muſt firſt be made members of ſome particular congregation, and ſo their *Iſſue* is to be admitted, their children baptized, otherwiſe both parents and children are to be accounted as *without*, by *nature unholy*; and only the *Godly regenerate* (ſo farre as men can judge) no one of loole life to be admitted.

But this middle way (under correction) I cannot but take to be a ſtep out of the way, I will here diſpute it no further then as it concernes this particular.

Either the *vicious and ſcandalous life* of ſuch a parent, or *his non admiſſion into Covenant in a Congregationall way* is the barre of the Infant that he is not admitted unto Baptiſme, but neither of theſe may be a barre.

Firſt not the vicious life of his parent.

If the ground of a childs admiſſion to baptiſme be not the faith of his *immediate parent*, but the promiſe made to Anceſtors in the faith, whoſe ſeed he is though at the *greater diſtance*; Then the looſe life of an immediate parent can be no barre to his baptiſme: This is plaine, if *Joſiah* have no right from his father *Ammon*, yet he is not to be ſhut out, in caſe he have right from his father *David* or his father *Abraham*: And though the immediate parent were not wronged when his child is ſo ſhut out and denied, yet ſuch Anceſtor in diſtance is wronged out of whoſe loynes the Infant is deſcended: If *Phinehas* were not wronged in caſe *Ichabod* had been debarred, yet *Eli* yea *Aaron* had ſuffered. But the ground of a childs admiſſion is the promiſe to Anceſtors, whether at neerer or greater diſtance, The promiſe is to beleevers and their ſeed: Now *Joſiah* was the ſeed of *David*, Chriſt was the ſeed of *David*: An Anceſtor at diſtance, and not alone immediate (where the race within the Church, may be derived in a continued ſucceſſion) gives right of admiſſion therefore unto baptiſme.

2. There

2. There is nothing that can exclude the ſeed of him that is a beleever, as beleever is oppoſed to an Infidell, the ſeed of one that is of a dogmaticall or hiſtoricall faith: This we have before made good, and from 1 *Cor.*7.14. may be further cleared, He that is no Infidell is there a beleever whoſe ſeed is holy. But a man of a vicious life is in that ſenſe a beleever, *Simon Magus, the hearers compared to the rocky ground were beleevers*, therefore a looſe life will not exclude the Iſſue. *Acts* 8.13. *Luk.* 8.13.

His ſeed who is a member of a particular *Church ſociety* muſt be admitted unto baptiſme, *a Church member* and all that are his muſt have their priviledges: But it often falls out that men of looſe lives are members as the Church of *Corinth* yeelds many proofes, Therefore vicious life excludes not the Iſſue. 2 *Cor.* 12.20, 21, & 6.

Secondly, The non-admiſſion into Covenant is no barre in the parent.

1. It was no barre when themſelves who now are members were admitted in their infancy, their parents for the moſt part being no members in ſuch a way: Therefore now it is no barre though the parent be no member, but out of ſuch Church-Covenant.

2. They who have *themſelves* title to baptiſme, they have power to intitle their *Infants* likewiſe, this can be denied by none that deny not Infants baptiſme; But men never entring any ſuch *Church-Covenant in a Congregationall way* were baptized upon juſt title; The *Converts of Peter*, the *Eunuch*, the *Jaylor*, *&c.* No one that we reade was firſt made a member and then baptized, but were by Baptiſme made members, not reſpectively of any one particular Congregation, but of the Church of Chriſt in generall.

3. It would then be in the power of man, of three or foure (whom they ſay make a bottome Church) to keep an Infant at their pleaſure out of Gods Covenant, to be reputed at their courteſie, either of the *dogs* or of the *children*. This may not be denied, Theſe or the greater number of them have power of admiſſion of members at pleaſure. And ſome ſingularly eminent that way have affirmed that it is not enough that a man have *grace* to render him capable of being admitted, but he muſt have *expreſſions*: A fathers ſlow tongue ſhall now exclude his ſeed from this glory of admittance into the fellowſhip of the Saints. And when thoſe are not judged worthy of fellowſhip who are not of abilities to ſit in judgement with the Congregation to admit members, to paſſe ſentence upon delinquents, to judge of doctrines, not only to elect but ordaine Paſtors and Church-officers, we may eaſily gueſſe how many they exclude as without, whom Chriſt receives: Such a way had it been taken had deprived the Church of an *Hezekiah*, *Joſiah* and many others in their age renowned. How great a provocation to ſuch children when once of growth to joyne with them, with whom the Church rankes them? and to oppoſe with the uttermoſt of fury ſuch that (after the revolution of ſo many generations inheriting that priviledge) now doe debarre them? And how great an incouragement to joyne with ſuch in all holineſſe with whom they were honoured with theſe priviledges?

Some there be that ſubſcribe theſe truths yet will have ſome exution uſed: The children of parents of *looſe life*, yea of *excommunicate perſons*, *children of illegitimate*

illegitimate birth they ſay are to be baptiſed; but with condition that the education of ſuch be undertaken by men pious and godly, two reaſons one gives.

1. *Diſtinctio aliqua inter puros & impuros debet in ſacris omnibus obſervari, ad bonorum conſolationem, correctionem malorum, & omnium ædificationem*, that is, Some difference ought to be put in all divine ordinances betweene the cleane and uncleane, for the comfort of the godly, the cenſure of the wicked, and the edification of all.

To which I anſwer, The perſonall impurity of the father is not tranſmitted to the child, and therefore the diſtinction of clean and uncleane, which holds betweene the parents, fals to the ground when it is applied to the Iſſue; Both of them have a *Covenant-holineſſe* from their parents, neither of both have *holineſſe qualitative* and inherent, and the children ſtanding equally intereſted in the promiſes, we have no rule that the child ſhould beare the fathers ſin.

2. *Inſtituta Dei non poſſunt aliter ab omni pollutione conſervari*, The ordinances of God can no other way be kept from blot and pollution.

I anſwer, Our care in the preſervation of any ordinance of God may not exceed the care of God himſelfe, leaſt under that colour we make *our wiſedome* to correct *Gods wiſedome*, and when he admits without ſuch limits; why ſhould we then put barres? A raile about the Communion table for that which is taken away, one hath well motioned, ſuch a one that would not nouriſh *ſuperſtition* but keepe back the *prophane*: But I know not any uſe of ſuch a one about the Font-ſtone in a Nation profeſſedly Chriſtian, and enjoying ordinances that are ſaving, where Infants (for ought that the Church is able to diſcerne) are all equall: all equally holy, all equally impure: *Chriſtians in name* tranſmit a Covenant-holineſſe; *Chriſtians in truth* cannot tranſmit holineſſe inherent: If theſe thus borne have no right at all, I ſuppoſe they ſhould not be admitted with any caution whatſoever. If they have any ſuch birthright-priviledge (notwithſtanding their ſad diſcomfort in ſuch parents) why ſhould it be thus ſuſpended on the curteſie of ſuch undertakers; I would more care were taken for education of youth (of which more anon) but this I only ſay, that I ſee not how the Infants right ſhould be deteyned, their birth-priviledge denied, till ſuch caution be given: I conclude then that right of baptiſme is as large as in any good ſenſe the name Chriſtian, The right of Infants is as large as is the name of Chriſtian in the parents.

A vaine diſpute there hath been among Schoolemen, how the child is ſaved or juſtified by the faith of the parent; whether by the *habit* of the parents faith, or the *act* of beleeving applied by the parent to the Infant at the time, and in the inſtant of baptiſme? And whether it muſt be a *faith formed* (as they ſpeake) *with charity*, or whether *a faith informed*, *a dead faith* would ſerve to the juſtification and ſalvation of the ſeed? whether a parent in mortall ſinne may apply faith to his child to ſalvation? And I would know whether there be not ſome ſuch thing now agitated, when ſuch enquiry is made into the perſonall qualification of the parent before the child may have admittance.

admittance. But all theſe are meere niceties. The faith of the parent availes not directly to juſtification or ſalvation of the Infant, neither is it conſidered as applied to this or that child in baptiſme; the parent may be dead before the child be baptized; But it is conſidered only as accepting the Covenant of Gods free grant for him and his poſterity, which entitles poſterity to ſaving ordinances, but doth not neceſſarily qualifie for ſalvation. A ſubject accepts a *Patent of honour* from his Prince for himſelfe and poſterity, this *Grant of the Prince*, and *acceptance* in the ſubject entitles to Nobility, And the like we ſay of Chriſtianity; which evident truth takes off all difficulties, and prevents all abſurdities which follow upon theſe Quæres:

2. Conſectary, Title to all Ordinances.

It yet further here followes that *the ſeed of beleevers* thus by birth-right-priviledge *baptized*, have a large and full right to all the *Ordinances of God and priviledges of the Church* appertaining to members, as they ſhall be capable of their uſe, whereſoever by the providence of God they are caſt; only ſo farre excepted as the juſt cenſures of the Church upon their *perſonall defects and miſdemeanours* ſhall diſable them, and give Church-officers juſt cauſe to refuſe them: The conſequence is evident: They now viſibly belong to Chriſt, they through him are dedicated to God, they have therefore title to all his viſible ordinances: They are now of the *houſehold of God*, and of the *Citizens of the Saints* orderly admitted: Scripture knowes no other admiſſion then Baptiſme: No ſooner doe we heare of a convert, but we preſently heare of his baptiſme, no Church-covenant intervening: They have right to all the immunities of this *houſe*, to all the priviledges of this *city of God:* There is ſome time after baptiſme in infancy before they have capacity to be *hearers*, but as ſoone as they can heare to profit ſo ſoone they muſt be received, not as *ſtrangers* but as *children*, not as *Infidels* but *Chriſtians:* They muſt be hearers, and that with ſome good proficiency before they can be *communicants:* But to deny a perſon entitled and qualified as before, becauſe not in Church-fellowſhip in a Congregationall way, offering himſelfe and deſiring it, is to debarre him of that right, of which by the gracious diſpenſation of God he ſtands poſſeſſed: He belongs to *Chriſt*, he muſt therefore partake of that which *is of Chriſt:* He is of the houſhold, he muſt therefore have of *the foode of the houſhold: The ſtewards of the myſteries of God* muſt be accountable in caſe they doe deny it.

3. Conſectary, Holy converſation.

To come to ſome practique obſervations, All poſſible engagements and obligations unto *holineſſe of converſation* neceſſarily follow from this royall priviledge and high advancement of *birth-holineſſe* We blame thoſe of *noble and generous* birth that betake themſelves to *ſordid and ignoble wayes:* Thoſe thus degenerating are a blot to their families, a diſgrace and reproach to their race: No birth equall in honour to that of Chriſtians: *Theodoſius* worthily eſteemed it a greater honour that he was a *Chriſtian* then that he was an *Emperour:* None degenerate ſo foulely and blame-worthily as they when their converſation is *unchriſtian.* Wayes of ſinne are for *ſinners of the Gentiles*, a way proper for *Turkes and Pagans:* let the *holy ſeed* be *holy*, their *demeanour* ſuited to their *honour:* *Sardanapalus* the King may with leſſe infamy *ſpinne among women* (a worke farre below his throne) then a Chriſtian

ſtian may *ſinne with heathen:* The *Martyrs* in the primitive times being moved to ſweare by *the fortune of Cæſar*, thought that the anſwer was full and faire to ſay they were *Chriſtians*; Such anſwer ſhould he have that would tempt to ungodlineſſe: *Should ſuch a one as I flie* ſaith *Nehemiah*, his honour would not ſuffer him to be ſo baſe: Should ſuch a man as a Chriſtian (the leaſt of whom is greater then *Nehemiah's* better) be for ſinne, *not a ſinner by birth*, be for *ſinne in his life: Baptiſme* is the greateſt *honour:* Such beare Chriſts name and weare his livery, They have that title in which *Iude*, *Iames* and other of the Apoſtles gloried? *A Servant of Ieſus Chriſt: Baptiſme* is the greateſt *engagement: Let every one that nameth Chriſt depart from iniquity* To talke of baptiſme and live in ſin is to weare the *Colours* of one *and plot and fight* for another, to weare *Chriſts* colours and fight for *Satan: Baptiſme* renders a ſinner up to the heavieſt *puniſhment:* The high favours ſhewed the Jewes made a Jew to fare worſe in the wayes of ſinne then an heathen: The high favours ſhewed to *Chriſtians*, make *Chriſtians* to fare worſe in ſinfull wayes then *heathens:* Let me preſſe it in the Apoſtles words though the providence of God keeps me out of his condition, *I therefore the priſoner of the Lord beſeech you, that ye walke worthy of the vocation wherewith ye are called.* All in a Chriſtians calling beſpeakes this holineſſe; *Hee by whom* he is called; *The worke to which* he is called; *The company* unto which he is joyned; *The Attendants* by whom he is guarded; *The Rule* whereby he is guided; *The Seale* by which he is confirmed, and the *place* whither he makes and tends, all are *holy*.

Nehe.6.11.
Mat.13.11.
Iames 1.1.
Iude 1.1.
1 Pet.1.1.
1 Tim.2.19.
Amos 3.2.
Heb.2.3.
Epheſ.4.1.
1 Pet.1.15.
1 Theſ.4.7.
Epheſ.2.19.
Mat.25.31.
Rom.1.2.
Epheſ.1.13.
Heb 9.8.

Let the Parents of ſuch ſeed now ſee what *education* is expected; *Breeding* muſt anſwer *Birth and Deſcent:* A Chriſtian is of the nobleſt birth: The Apoſtle calls upon parents *to bring up their children in nurture and admonition of the Lord:* God may call on them thus to bring up *his children*; In nature *theirs:* in Covenant *Gods:* Every Chriſtian parent hath a child of God committed to his care and tuition: How great a ſoleciſme is it that parents ſhould dedicate children ſo ſoone as borne unto *Chriſt*, profeſſing to the world that they belong to him, and that with *Hannah* (concerning *Samuel*) they intend them for him, when nothing appeares in their lives, but that they might be given to *Moloch*; ſomewhat worſe then the mongrell ſeed that ſpoke halfe in the language of *Canaan*, and halfe of *Aſhdod:* Scarce a word can be heard out of their mouthes for to argue that they are Chriſtians; *liſping out oathes* as ſoone as *words*, put to *learne trades*, and little regard had that they may *know Chriſt Ieſus:* And how much is it to be deſired that authority (who I truſt will make good that we have a *Chriſtian Nation*) would take order for more carefull catechiſticall teaching of youth in the wayes of *Chriſtian Religion*, that God may not complaine of *England* as of Iſrael; *My people periſh for want of knowledge.* A people of God and a people ignorant to perdition and deſtruction: *England* is highly *honoured of God* by this gracious call, with *Capernaum liſted up to Heaven: Enegland* would highly *honour God* if care might be taken that all might *know God* from the higheſt to the loweſt: We ſhall never be a *Goſpel-like people* till we be a *knowing people*, till we take care that as we are *Iewes by nature*, ſo we may be *Iewes in qualification*,

4. Conſectary, Holy education.

Hoſea 4.7.

ſo

ſo *borne*, ſo *bred*, that as our youth is *deſcended* ſo alſo they may be *trained*.

Thoſe may ſee whom they oppoſe that ſtand in oppoſition of a people thus intereſted, a people ſo ingratiſted to God in Covenant that there is not the leaſt infant in whom God hath not his title and right of challenge. The aggravation of the Pſalmiſts complaint is, that the *heathens* are come into thine inheritance, the dead bodies of thy *ſervants* have they given to be meat unto the fowles of the Heaven, the fleſh of thy *Saints* unto the beaſts of the earth: The whole body of ſuch a people ſtand in relation to God, as the *Inheritance*, the *ſervants*, and *Saints* of God; Such inſcriptions we find in St *Pauls* Epiſtles, not one of the whole body is excluded, but they are ſuch by *Covenant*, and ſuch by *calling*: Enough hath been ſaid to make it to appeare, that the denomination reaches even infants, *who are the Lords heritage, and Chriſts name is upon them*: As it is accounted an happy work to dath the *little ones of Babylon againſt the wall*, becauſe of the hoſtility of that *Nation* againſt God and his people: So it is alike execration to interr edele with the little ones of *Sion*, by reaſon of the holineſſe of ſuch a people, their Covenant-relation s in which they ſtand intereſted. Much is ſpoken in Scripture againſt the enemies of the righteous, *the haters of them ſhall be deſtroyed, he that offends againſt them ſhall not be innocent*: God obſerves every cariage of the adverſary towards them in miſery; they ſpeake not a word, but God hath it againſt them; when *Ammonites*, *Tyrians* cry *Aha* againſt the people of the Lord they are *twitted* with it, and threatned for it. Not a *proud word* that they utter, but it is brought in to fill up the charge againſt them: yea, every *eye* that is caſt with approbation of the adverſary, every *encouraging word* they ſpeake, and every *act* they doe againſt ſuch a people, yea *injuries* of elder times are kept in the decke and laid to them; And all becauſe that they ſtand in this relation to God, as *His* in Covenant, which you cannot limit onely to the *perſonally righteous*, but all that are of a *ſocietie and fellowſhip* that is ſuch, that are intereſted in a *righteous cauſe*. The *holy anointing oyle* did make *ſacred*, when yet too often the man was wicked, and therefore *David* looked upon *Saul* as the Lords anointed. It holds in analogy and proportion unto all that have any Unction from God, as all the called of God have, *When they were but a few in number, yea very few, and ſtrangers-- When they went from one Nation to another, from one kingdome to another people, He ſuffered no man to doe them wrong, yea he reproved Kings for their ſakes*, ſaying, *Touch not mine Anointed*: All the people of God have that anointing from God, that none may dare to intermeddle to their harme. God promiſes his people that dwell in Sion that the burden of Aſſyria ſhall be taken away from off their ſhoulder, and his yoke from off their neck, and that the yoke ſhall be deſtroyed, *becauſe of the Anointing*.

5. Conſectary, The danger of perſecution. *Pſal.* 79. 1, 2, 3. *Pſal.* 127 3. *Mat* 18. 5. *Pſal.* 137. 9. 2 *King* 8. 12. *Eze.* 26. 2. 36. 2. *Obad.* 12. Ibid. *Pſal.* 137. 7. *Obad.* 13. 14. *Deut.* 25. 17. *Pſal.* 105. 12, 13, 14, 15. *Iſa* 10. 27.

Some will ſay, as this is carried, The danger of intermedling with any is with us alike: Even Papiſts and the worſt of men that are called Proteſtants are thus of a people that are called Gods people, and go by the name of Chriſtians. Object.

For anſwer: I ſhall not enter upon that controverſie, what there is of the *being of a Church* under the Papacy: The *Papacy* it ſelfe is none of it, but on- Anſw.

ly a *botch* bred in it, and cleaving to it. Onely this I say, That he that shall oppose a *Papist* under the notion of a *Christian*, shall beare his sinne, and that upon the grounds that have been given: Though a Papists damnable errours in the faith shut him out from the happinesse of Christians, yet such an adversaries persecution renders him guilty of opposing the faith of Christ Iesus. And he that followes with injuries a carnall Protestant, because of Profession of the *sinceritie of Religion*, in opposition to *Antichristianisme*, is formally guilty of persecution. The hearers resembled to the *rocky ground suffer persecution for the Word*, as doth the good ground that *brings forth fruit with patience*. But to come home with more cleare satisfaction.

A people of a *soule-polluted Ordinance* standing in opposition to a people of a *pure and untainted way*, are as a people void of Ordinances, are as a people without God in comparison. The opposition of the puritie of his service God accounts as the opposition of his great *Name*, though it be by a people that goe under that name of His people: And therefore though *Elijah* take
2 *Kings* 19.10. so much to heart the pulling down of *Altars* set up by *Ieroboam* as *Gods Altars*, when it was done by Israel apostatizing and turned to *Baal*, and (in opposition to the worship of *Baal*) makes that way of worship at *Dan* and
1 *Kings* 18.21. *Bethel* a *following of God*. (Those *two opinions* that the ten Tribes *halted between* were the worship of the *false god Baal*, and the *false way of worship* set up by *Ieroboam*; which corruption of worship (being now to draw them from Baalisme) he is for the present contented to wave:) Yet we well know
2 *Kings* 15.9. the *brand* that lies on *Ieroboam* in bringing in that worship of his, scarce the like on any man in Scripture (the man of sin only excepted) the high phrases
2 *Chro.* 11.15. also in which this worship of his is set out, making *Priests for the high places, and devils*, with the height of guilt to which he rose in calling the *Le-*
Vers. 14. *vites* out *from executing the Priests office*; And howsoever God often cals
Hos. 4.6. that people of the ten tribes by the name of *his people* as having Ordinances, though miserably polluted, yet in opposition to *Iudah*, where more pure Ordinances were injoyed, they are said to be *without God, without a teaching*
2 *Chron.* 15.3. *Priest, and without the Law*: And fighting against *Iudah* who could reckon up the particulars of the Ordinances of God in their puritie, they are charged
2 *Chron.* 13.12. *to fight against the Lord God of their fathers*: To come neerer home in an Instance: If the Turkish power should fall upon a *Popish State* under the name and notion of Christians, they were guilty with *Saul* of persecuting the *Lord Iesus*: If this Popish State fall upon a reformed nation, they are much more guilty. A fouler sinne for a people of God in *name and title*, to persecute his people in *truth*, then for a people strangers to God, to persecute a people only in name and title: Scripture prayers against heathens we may fitly apply in our sufferings under the hands of Papists. *Pilate* might have been guilty in persecution of a *Pharisee* as a Jew; yet that nation was much
Iob. 18.35. more guilty (being *Iewes by nature*,) in delivering *Christ Iesus* into *Pilate's* hands, though Christ had been no greater then one of his Disciples: A *Papist* persecuting a *formall carnall Protestant*, under the notion of a man protesting against idolatrous wayes, is a man blaspheming the faith; This man thus persecuted, persecuting another for the power of Godlinesse, professing the same

ſame truth is equally, yea more guilty. The very ſin of *Cain* againſt his brother, Their Religions were both one, but *Cain's* in form, and *Abel's* in power. The reſult of the whole is to let us ſee what it is to oppoſe *a people* under any notion of *Gods people*, under any notion *of belonging to him*. A man may have his reward giving in *the name of a Diſciple*, though he to whom hee gives be ſuch as God will never own for a Diſciple. And anſwerably may incurre vengeance in oppoſition of one under ſuch a name, though with thoſe on the rocky ground he be nothing leſſe in deed and truth. 1 *Iob.* 2. 12. *Matth.* 10. 42.

Abundance of ſweet conſolations yet flow from this birth-priviledge, and that in ſeverall ſtreames. 6. Conſectary of conſolation.

1. In regard of *Nations*.
2. In regard of *Perſons*.

1. In regard of *Nations*, They have a royall tranſcendencie above all others, as onely worthy the name of a people, Enjoying the *Light*, *Nigh unto God*, A people of *hope*, and *expectation*; when others are darkneſſe, without hope, and without God in the world. The *Pſalmiſt* reckons up many ſweet bleſſings of a nation, *That our ſonnes may be as plants growne up in their youth, that our daughters may be as corner ſtones poliſhed after the ſimilitude of a palace, That our garners may be full affording all manner of ſtore, that our ſheep may bring forth thouſands and ten thouſands in our ſtreets; That our oxen may be ſtrong to labour, that there be no breaking in, nor going out, that there be no complaining in our ſtreets:* All theſe are ſingular nationall favours, but only ſerving to make up, not an abſolute, but comparative bleſſednesſe; This one riſes higher and makes it compleat, *Bleſſed are the people whoſe God is the Lord.* See what is ſaid of *Ieruſalem* by the Pſalmiſt: *Loe, the Kings were aſſembled, they paſſed by together, they ſaw it, and ſo they marvelled, they were troubled and haſted away, Feare tooke hold on them, and paine as on a woman in travell*, and we find the reaſon given is, *God is knowne in her palaces for a refuge*, they have *God nigh in all that they call upon him for*; as *Moſes* hath it, No people can ſo bottome their prayers againſt Adverſaries as the people of Gods Holineſſe. To Nations. *Pſal.* 144. 12, 13, 14. *Verſe* 15. *Pſal.* 48. 4, 5. *Verſe* 3. *Deut.* 4. 7.

This mercie is a birth-mercie to a people (to hold alluſion to my text) *Iewes by nature*, whoſe parents with *Timothy's* from one to another have been beleevers: And while nationall provocations breake not forth (which onely with God have a *ſeparating and deafning power*) his eare is ready to hear, and his hand to help: *While he ſees not iniquitie in Iacob, nor perverſneſſe in Iſrael* (which muſt be underſtood of nationall out-breaches from God, which after by *Baalams* counſell followed) ſo long *God is among them as the ſhout of a King*, and *there is no ſorcerie or divination againſt them:* A nation *faſt to God* hath *God faſt* to them. 2 *Tim.* 1. 5. *Iſai.* 59. 1. *Numb.* 23. 21. *Verſ.* 23. 2 *Chron.* 15. 2.

2. In regard of perſons, for { *Themſelves.* / *Poſteritie.* } To perſons.

For *themſelves*, It is much to be able with the Pſalmiſt to ſay, *Thou art he* For themſelves.

Pſal. 22.9,10. *that tooke me out of the wombe, Thou diddeſt make me to hope when I was upon my mothers breaſts: I was caſt upon thee from the wombe, thou art my God from my mothers belly.* This puts upon confidence in prayer (as an argument drawn from long continued acquaintance) as there followes: *Be not farre from me,*

Verſ. 11. *for trouble is neere.* Such have timely knowledge of God, ſucking in ſomewhat of him while they ſuck milk from the breaſts: An expreſſion of height ſetting out this Birth-happineſſe, that hath ſure more in it then can be applyed to *ſinners of the Gentiles:* See how the Pſalmiſt yet further pleads it with

Pſal. 116. 16. God: *O Lord, truly I am thy ſervant, I am thy ſervant and the ſon of thine hand-*

Exod 21.4. *maid.* An alluſion to the Law of ſervants, who were the *inheritance of the*

Levit. 25. 16. *Maſter* in whoſe houſe they were borne. I am ſuch ſaith the Pſalmiſt (*thy ſervant, thy ſervant*) with all earneſtneſſe of affection. I am of thine *inheritance*, I am one of thine *houſe-borne ſervants*, my mother was thine hand-maide. The ſame relation he pleades alſo, and in the ſame words, *Pſal* 86. 16. This

Iſai 49. 1. *Iſaiah* in like manner takes notice of, *The Lord hath called me from the wombe, from the bowels of my mother hath he made mention of my Name.* The Apoſtle will have the Epheſians to *remember that paſt time when they were without*

Epheſ. 2. 12. *Chriſt, being Aliens from the Common-wealth of Iſrael, and ſtrangers from the Covenant of promiſe, having no hope, without God in the world.* There never was a time in which theſe of this Birth priviledge were in that condition: From the wombe they were Gods heritage, and with *Timothy* (ſome in greater

2 *Tim.* 3. 15. ſome in leſſer meaſure) *from children have the knowledge of the Scriptures*, if

Luke 1. 15. not with *Iohn Baptiſt full of the holy Ghoſt from the wombe:* which doubtleſſe is the happineſſe of not few among Chriſtians, who are eminent in ſanctification, whoſe growth in Grace is ſeene, and yet the beginnings not knowne. Howſoever they are *nigh*, when others are *afarre off*, at the

Iob. 4. 22. *pooles brimme* waiting the *Angels moving of it. Salvation is of the Iewes*,

Iames 1. 21. ſaith our Saviour: They are under the joyfull ſound of that Word *which is*

Luke 19. 9. *able to ſave the ſoule: Salvation is of his houſe who is the ſonne of Abraham.*

In reſpect of poſteritie. As it is full of Conſolation to Beleevers in reſpect of themſelves, ſo alſo in reference to poſteritie: Their children are Gods children: They being of the Lords *Inheritance*, their children are *his heritage* in like manner:

Ezek. 16. 20. Theſe *bring forth children to God, their ſeed be owners and challenges for His:* An infinite love in God, an unſpeakable comfort to a parent, when the Infant, who by corruption of nature is in Satans jawes, in no leſſe *danger of Hell*, then *Moſes* was of the *water*, and not ſo much as ſenſible of it; God pleaſes to looke upon him in this condition and to make it *the time of love*, and to find out wayes of freedome. What the Apoſtle ſpeakes from the Prophet of Gods care of the *Gentiles*, is certainly true being applyed to

Rom. 10. 20. *Infants. I was found of them that ſought me not, and made manifeſt to them that enquired not after me.* Had we that hopeleſſe opinion of our children as Papiſts of their's that dye without Baptiſme; what a wretched caſe were it (with *David*) to part with an Infant out of the world? How could ſuch mourne in any other way then thoſe *that are without hope?* parting with an Infant without part in Chriſt, and in no better poſture towards

wards God then the ſeed of the *ſinners of the Gentiles.* But wee finde God *more rich in mercie,* Chriſt himſelfe *embracing them in their infancie,* and taking them into his ſpeciall love as thoſe that beare his name: And though death prevent their *Baptiſme,* He that hath appointed Ordinances is not tyed to them, but can ſave without them. *Bellarmine* confeſſeth that the deſire of *Baptiſme* in one of the *Catechumeni,* (that is, one inſtructed in the Principles of Chriſt and not baptized) doth ſave; though the text, *Iohn* 3.5. underſtood with their Coment be in the Letter againſt it, why then ſhould not that Grace? which when the perſon is of capacitie would ſhew it ſelfe in deſires qualifie for Salvation in like manner? Finding this *love in God, theſe bowels in Chriſt,* we may ſafely conclude, that Children *have bliſſe,* Parents *have comfort,* and let *God have the Glorie.*

FINIS.